

THE  
DOMINION  
OF  
CANADA

OLIVER

BV  
2595  
U504

Ex LIBRIS  
UNIVERSITATIS  
ALBERTAENSIS







2

3

4

5

6

7

8

9

10

11

12

13

14

15

16

17

18

19

20

21

22

23

24

25

26

27

28

29

30

31

32

33

34

35

36

37

38

39

40

41

42

43

44

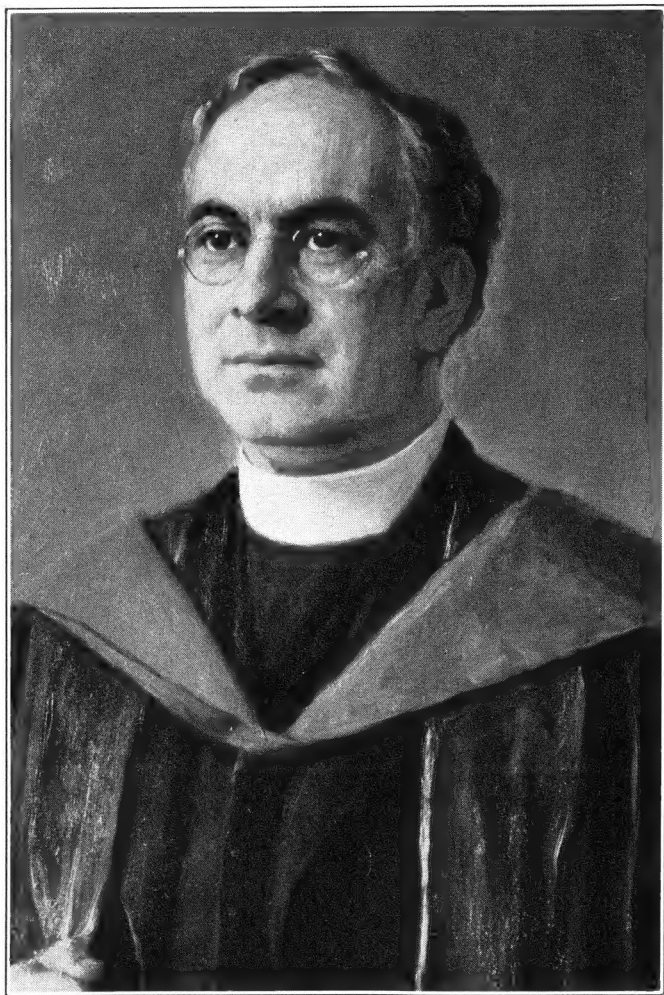
45



**HIS DOMINION OF CANADA**







REV. E. H. OLIVER, D.D.  
Principal St. Andrew's College, Saskatoon; Moderator United Church  
of Canada, 1930-32

# HIS DOMINION *of* CANADA

A STUDY IN THE BACKGROUND, DEVELOPMENT  
AND CHALLENGE OF THE MISSIONS OF  
THE UNITED CHURCH OF CANADA

*By*

EDMUND H. OLIVER, D.D., PH.D., F.R.S.C.

*Principal St. Andrew's College, Saskatoon, Sask.  
Moderator of General Council, The United Church of Canada*

---

THE WOMAN'S MISSIONARY SOCIETY  
AND  
THE BOARD OF HOME MISSIONS OF  
THE UNITED CHURCH OF CANADA

F. C. STEPHENSON  
SECRETARY YOUNG PEOPLE'S MISSIONARY EDUCATION  
WESLEY BUILDINGS, TORONTO, ONT.

**E**DMUND H. OLIVER, M.A., D.D., Ph.D., F.R.S.C., the author of this book, is one of the best-known Canadians. Born at Eberts, Kent County, Ontario, he was educated at Chatham Collegiate Institute, The University of Toronto and Knox College, with post-graduate courses in Columbia University, University of Chicago, Universities of Halle and Berlin, Germany. He was lecturer in History at McMaster University, 1905-1909, and Professor of History and Economics, University of Saskatchewan, 1909-1914. He accompanied his students to France during the war, achieving the rank of Lieut.-Colonel, and during the last two years of the conflict was in charge of the educational work in the whole Canadian army overseas.

When he was about to graduate in Theology he had a choice between two positions, a foreign mission post in Smyrna and the call of Western Canada. He chose to go West. St. Andrew's College, Saskatoon, was built and dedicated to the training of ministers, the main-spring of the financial campaign being Dr. Oliver, the Principal. It is said that he has stayed in every manse and preached in every church in Saskatchewan. No wonder that his home Conference nominated him in 1930 as Moderator of The United Church of Canada with a wave of enthusiasm which swept the whole communion.

Dr. Oliver is the author of several other books: "Roman Economic Conditions," "Liquor Control on the Prairies," "The Winning of the Frontier," "The Social Achievements of the Christian Church," etc. A careful and accurate historian, a loyal Canadian, a flaming missionary spirit, an enthusiastic advocate of Church Union, he has given us a book in "His Dominion of Canada" that will not only prove valuable as a textbook in college halls and local church groups, but will in years to come be gratefully acknowledged as a source book by those wishing to understand the formative period of church life and history about which he writes so authoritatively. We commend this little book to The United Church of Canada, confident that it will help us all to a keener appreciation of our heritage historically on account of the three great streams which have united to form our corporate life, and to a deeper realization of the unlimited possibilities inherent in our future.

---

COPYRIGHT, CANADA, 1932, BY  
THE BOARD OF HOME MISSIONS AND  
THE WOMAN'S MISSIONARY SOCIETY OF  
THE UNITED CHURCH OF CANADA

PRINTED AND BOUND IN CANADA BY  
THE UNITED CHURCH PUBLISHING HOUSE, TORONTO

LIBRARY OF THE UNIVERSITY  
OF ALBERTA

TO THE MEMORY OF  
MY MOTHER  
AND  
TO MY WIFE  
WHO HAVE MADE MANY  
SACRIFICES

377262



# CONTENTS

CHAPTER		PAGE
INTRODUCTION	- - - - -	xiii

## PART ONE

### *STUDIES IN BACKGROUND*

I. THE TASK, THE COUNTRY, THE PEOPLE	-	3
I. The Task: The Divine Mission—Our Heritage— The Economic Situation.		
II. The Country.		
III. The People.		
II. THE MAKING OF CANADA	- - - - -	32
I. Chapters in the Story of the Making of Canada: The Conquest of the Wilderness—The Choice of Destiny—The Winning of the Overcome—The Achievement of Self-Rule—The Making of a Nation—The Gaining of a Status.		
II. Builders of the Dominion.		
III. Ideals and Principles that have Become Construc- tive in the Making of Canada.		
III. THE MAKING OF THE WESTERN PRAIRIES	-	62
I. The Old West: (a) Exploration and the Fur Trade —(b) The Beginnings of Agriculture and of Per- manent Settlement and Experiments in Social Life and Government.		
II. The Recent West.		
III. The New West.		

## PART TWO

### *OUR MISSION ENTERPRISES IN CANADA*

IV. EARLY MISSIONS	- - - - -	101
I. Common Trend of Church Development.		
II. Congregational Missions		
III. Methodist Missions.		
IV. Presbyterian Missions.		

V. A HALF-CENTURY OF MISSIONS. A. (1881-1925)	133
I. Introduction.	
II. The General Trend to Union.	
III. Congregational Missions, 1881-1925.	
IV. Methodist Missions to 1925: The Era of James Woodsworth—The Superintendents to 1925—The Growth of the Mission Enterprise.	
V. Presbyterian Missions to 1925: The Situation in 1881—The Era of Robertson—The Days of Carmichael and Herdman—The Period of the Great War and of the Consummation of Church Union.	
VI. THE WORK OF THE WOMAN'S MISSIONARY SOCIETY	221
I. Introduction.	
II. Canadian Congregational Woman's Board of Missions.	
III. The Woman's Missionary Society of The Methodist Church, Canada.	
IV. The Women's Missionary Society of the Presbyterian Church in Canada, Western Division.	
V. The Woman's Missionary Society of the Presbyterian Church in Canada, Eastern Division.	
VI. The Woman's Missionary Society of The United Church of Canada: Community Missions—Indian Work—Oriental Work—Medical Work—Boarding Schools and School Homes—Department of the Stranger—Supply Work.	
VII. A HALF-CENTURY OF MISSIONS. B. (1925-1931) UNITED CHURCH MISSIONS	262
I. Administrative Leadership.	
II. The Home Mission Task.	
III. The Work of the Board of Home Missions, its Character and Problems.	
IV. Home Missions in the Life of the Nation.	

## ILLUSTRATIONS

REV. E. H. OLIVER, D.D., Principal, St. Andrew's College, Saskatoon, Moderator United Church of Canada, 1930-32	- - -	<i>Frontispiece</i>
REV. WILLIAM T. GUNN, D.D., Secretary Congregational Missionary Society, 1907-1925. Moderator, United Church of Canada, 1928-30		146
CAPTAIN WILLIAM OLIVER, for forty years in our Marine Missions	- - - - -	147
REV. JAMES WOODSWORTH, D.D., Superintendent of Methodist Missions, Western Canada, 1887-1915	- - - - -	174
REV. JAMES ROBERTSON, D.D., Superintendent of Presbyterian Missions, Western Canada, 1881-1901	- - - - -	175
EARLY OFFICERS OF THE WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH, CANADA		236
MRS. A. CARMAN, Vice-President, 1885-1926		
MRS. W. E. ROSS, President, 1897-1920		
MRS. E. S. STRACHAN, Secretary, 1881-1926		
FIRST PRESIDENTS OF THE SOCIETIES COMPRISING THE WOMEN'S MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH IN CANADA (Western Division)	- - - - -	237
MRS. W. McLAREN, First President of The Woman's Foreign Missionary Society		
MRS. JOHN REDPATH, First President of The Woman's Missionary Society of Montreal		

MRS. J. J. STEELE, First President of the  
amalgamated Societies

MRS. W. COCHRANE, First President of The  
Women's Home Missionary Society

MRS. R. F. BURNS, First President of The  
Woman's Missionary Society of The Pres-  
byterian Church in Canada (Eastern  
Division)

PRESIDENTS OF THE WOMAN'S MISSIONARY SOCIETY  
OF THE UNITED CHURCH OF CANADA, 1925-  
1932 - - - - - 250

MRS. H. A. LAVELL, First President

MRS. JOHN MACGILLIVRAY, Second Presi-  
dent

MRS. ANNIE O. RUTHERFORD, Third Presi-  
dent

MRS. C. R. CROWE, President of the Canada  
Congregational Woman's Board of Mis-  
sions at the time of Union, and Fourth  
President of the United Society.

"THERE'S CANADA!" - - - - - 251  
The First Sight of the New Land.

## INTRODUCTION

THE dominant motive in the religious life of Canada has been the winning of the Frontier. Frontiers are not always geographical. They are spiritual and cultural as well. The Frontier demanding the Church's message and work for its untouched area may be the neglected slum of an old city no less than the unreached community on the farthest verge of settlement. But in Canada, just because of the primitive conditions and pioneer settlements characteristic of a young and growing country, it has been the expanding geographical Frontier that has afforded the most striking challenge to the Church. In the days that have intervened since Cartier and Champlain, the geographical Frontier of Canada has been pushed from the trackless forests of the St. Lawrence and the Great Lakes westward to the rolling prairies and northward to the rushing Yukon. The growth of the Dominion has witnessed a concentration of economic control in great centres. And political interest has but too often followed sectional divisions. But the winning of the Frontier has been, and still is, the controlling feature of religious policy and the constant motive of church enterprise in Canadian life.

In spite of the many superficial diversities in church life in Canada, there has been a deep underlying unity in the main purpose of the churches. Throughout their whole history they have all sought to do one and

the same thing—to win the Frontier. The history of church life in Canada is, therefore, in large measure, a story of the expansion and winning of the Frontier.

In studying the religious life of the Dominion, certain great epochs stand out clearly—the planting of the faith, first by the Roman Catholics, and afterwards by the various Protestant Churches; then the recognition of religious toleration as a principle in the relations of the Churches with one another; later, a period in which the Churches outgrow their dependence upon their parent Churches in the older lands and become self-supporting and self-governing. Simultaneously with this, we observe the struggle for equality as between the Canadian Churches. When this has been achieved, a movement for union soon begins. First the different branches of the same stock come together, and then those whose origins were further apart. The culmination of this movement, so far, is found in the formation of The United Church of Canada. The urge to press onward and win the expanding Frontier for Jesus Christ has had a predominating influence in all these critical movements.

The Frontier is not yet won. For it is always receding, always enlarging. This is true geographically, for the bounds of settlement are being pushed farther and farther back. And other frontiers, such as that constituted by the immigration into Canada of so many different nationalities, present baffling religious problems and unequalled opportunity and challenge for the churches. The conquest of these Frontiers demands the utmost effort and devotion. And we

must not forget the Frontier beyond the seas and the responsibilities which we have undertaken in connection therewith.

The United Church of Canada was born on the Frontier. It came into existence to save Canada. Sectarianism on the Frontier was a sin alike against the sacrificial givings of the people and against the Spirit of Christ. The United Church arose out of a belief in the eternal validity of Christ's prayer that His followers should be One. And over six years of experience of unceasing fellowship and larger missionary vision and interest and sacrifice have convinced the members of The United Church of Canada that in the movement of organic union was the leading of God Himself.



**PART I**  
**STUDIES IN BACKGROUND**



# His Dominion of Canada

---

## CHAPTER I

### *THE TASK, THE COUNTRY, THE PEOPLE*

#### I. THE TASK

##### I. THE DIVINE MISSION

**C**HRI<sup>ST</sup> must reign (1 Cor. 15: 25). That is the Christian hope. That is the Christian inspiration. That is the Christian conviction. And that is the Christian's task.

The Church has no option or choice in the matter of its mission. That mission is, in the very nature of its life, a part of its divine function and privilege of being the Body of Christ. Its task is not self-appointed, it is God-given—to make Jesus Christ known, loved, trusted, obeyed, exemplified in the whole range of individual life and in all human relationships near and far.

In his "Christianity and Secular Civilization," Rufus Jones has stated:

"The mission of the Christian Church stands or falls with the conviction that the revelation of God in Christ is something unique, possessing supreme value and providing a real and satisfying answer to the problem of the meaning and purpose of life and a complete response to the needs of men everywhere."

## 2. OUR HERITAGE

In a few months it will be full four centuries since a French sea-captain of St. Malo wrote from the St. Lawrence to the Court of France: "I am rather inclined to believe that this is the land God gave to Cain." He found Canada a total wilderness, peopled, he said, by "a wild and savage folk." I like to think of Jacques Cartier in the year 1534. On May 24th he arrived off the eastern entrance of the Strait of Belle Isle. From the deck of his small, storm-tossed caravel he could see nothing but ice floes grinding to and fro under wind and current. He might have turned back—had he not been Cartier. But that mariner was not a man to be baulked. Storm-bound in the little harbour of Carpunt, he waited for sixteen days. The words of this dauntless sea-captain, seeking entrance to the ice-garrisoned Gulf, might be taken as the motto of our whole Canadian life: "I hope with the help of God to sail farther." At length, on June 9th, he got through to the Gulf. With the help of God he sailed farther—and found Canada! So in July Cartier planted a great wooden cross at Gaspé, claiming the land for France and for Christ. It long stood there, thirty feet high, decorated with a shield and three fleur-de-lis to notify men that, though Francis was sovereign Lord of New France, in Canada there was to be, also, "another King, one Jesus."

On his second voyage, in the next year, on a beautiful October day, when the early frost had touched the maples into autumnal splendours, and Mount Royal was a pageant of brilliant beauty, standing inside the

palisades of the Indian village of Hochelaga, this rugged old sea-captain read the Gospel of St. John to the Red Men who pressed about him. Then he prayed that it would please God "to open the hearts of the poor people and make them to know His Holy Word." And lifting up his voice he read "all the Passion of Christ word by word."

✓ There is no defect in Christ's claim to this land of Canada. The storm-tossed caravel at Carpunt, the Cross at Gaspé, and the Passion of Christ read at the foot of Mount Royal, are the Master's title-deeds to this Dominion, where He must ultimately reign from sea to sea, and from the river unto the ends of the earth.

Cartier's great successor, Champlain, found his inspiration, too, and his motive for exploring the coasts of this new continent, not so much in his ambition to see flourish here the Lily, which was the emblem of France, as in his devotion to make known the Cross, symbol of the Christian faith. It was a constant word of this father of New France: "The salvation of a single soul is worth more than the conquest of an empire."

Cartier and Champlain are pioneers, typical of the first great episode in gaining our national heritage. That phase is the Conquest of the Wilderness. It boasts the most glorious chapters in the story of this Dominion. To conquer the wilderness Etienne Brûlé, La Salle, Marquette and Joliet followed the water-courses of the East. And Radisson, La Vérendrye, Samuel Hearne, Alexander Mackenzie, David

Thompson and Simon Fraser traversed mighty plains, climbed forbidding mountains, and shot the swiftest rivers in their canoes—to conquer the wilderness of the West. What a theme for a symphony would be this subduing of the Canadian wilderness! What diverse notes to harmonize into our national life—the boat song of the voyageur, the staccato of woodman's axe, the shrill piping of wheels on Red River carts, the sobs of broken-hearted immigrants, the joyous song of harvesters on the Frontier, a mother's lullaby to her babe in a lonely shack on the prairies, the lap of the wave against a fisherman's boat, whistle of locomotive, whirr of machinery, drone of scouting planes over the tundras of the Northland, the shouting of pioneer at stupid oxen, the clanging pick of prospector digging for wealth in that great pre-Cambrian Shield which, like a costly necklace, coils itself about the throat of the inland waters of Hudson Bay, and, as a constant motif, sweet as the music of eternity, church bells—church bells calling men to prayer that Canada may be a land where Christ shall reign. To conquer the wilderness, to push back the Frontier from the foot of Mount Royal to the rushing waters of the Yukon, men have endured as seeing the invisible. The time would fail to tell how they have waded swamps, dared hazards of trail in forest and plain and mountain, endured privations, were destitute and afflicted, "bached" in shack and shanty, built railways, faced Arctic frosts, and with uncouth but shining ploughshare, have cut into the mystery of virgin soils. And in all this God has provided some better thing for us. We, not they,

have received the promise. And that promise is Canada, our national heritage.

But in this epic of the wilderness the Church, too, has had its heroes. On June 29th, 1930, the Pope in Rome canonized Jesuit Martyrs, who, with their blood, purchased old Ontario for the Christian faith. One of these declared that those regions could not be won to Christ except by the shedding of blood. Blood to win Ontario! Missionaries burned with resin and pitch, their heads cleft with tomahawks, their very hearts plucked out and eaten by savages—in fair Ontario! Isaac Jogues, apostle to the Iroquois, was so mutilated that fellow-students failed to recognize him in the old college yonder at Rennes, in France. His arms were so mangled that special dispensation had to be secured from the Pope for him to celebrate Mass. Queen Anne, of Austria, seeing his twisted and tortured hands, wept till the tears ran down her royal cheeks, then reverently bent and kissed his hands, doing homage to hands that reminded her of other hands pierced for her. After all this, Isaac Jogues came back a second time, only to be tortured to death by savages, for any one of whom he would gladly have given his life. The Pope has canonized these missionaries of the wilderness. But, as old Fuller in his Church history says of the martyrs in the reign of Bloody Mary, "The best is, the Heraldry of Heaven knows how to marshal them in the place reserved for them." It is with a great price we have this freedom and our faith. At a staggering cost the Church was first planted in old Ontario.

Every church in Canada has an Honour Roll of wilderness service. Bishop Bompas, of the Anglican Church, apostle of the North, only once in forty years emerged from his Arctic fastness of the Mackenzie River. There he laboured among Indians and Eskimos, beguiling the tedium of the long Polar nights by the study of Syriac. Twice they divided his diocese. But each time this Christ-like old bishop chose the harder and more remote half.

In 1840, Methodist missionaries who scorned to build upon another man's foundation, were James Evans at Norway House, inventing Cree syllabic and "teaching birch bark to talk," and Robert Terrill Rundle, so ardent in faith that, long after, Redmen in Indian tepees prayed, "Lord send us another missionary like Rundle!" and white men proudly christened with his name a snow-capped mountain to remind swift travellers, rushing across the continent with their wares, that there once trod the foothills of Alberta one who walked humbly and quietly with his God, drank of the brook by the way, and lifted his eyes to Everlasting Hills.

As a missionary of the Presbyterian Church—he was actually sent out as a foreign missionary, even as Evans and Rundle had been sent, there came to Northern Saskatchewan in 1866, James Nisbet. Nisbet accomplished four things in the wilderness—he founded the city of Prince Albert, he established the first school in Saskatchewan, he planted the Presbyterian Church in that great Province, and he

pioneered the agricultural industry of the Central Prairies.

I name, as all written in the book of God's Remembrance, and all makers of Canada, every home missionary on the Frontier, every rural minister in obscure places, every Christian worker in the Church of Christ. They have all fought a good fight in this most glorious phase of Canadian life—the conquest of the wilderness. The wilderness and the solitary place are glad for them. The deserts of human hearts rejoice and blossom like the wild rose of the virgin prairie.

### 3. THE ECONOMIC SITUATION

Recent decades have witnessed in Canada a remarkable economic development. There has been a great growth in highways, inland waterways and railways. The rise of motor traffic has necessitated the graveling and paving of country roads. The expansion of the grain trade in Western Canada has led to enlarged and cheaper facilities for transport. Though there has been a relatively small increase in the rural population of the Dominion, the output in food products has greatly expanded. Strikingly successful efforts have been made to develop new and improved, and, particularly, early maturing crops. Considerable attention has been devoted to obtaining better markets. In fact, at the time of writing, the marketing of wheat constitutes one of the major problems of Canadian economic life.

At Confederation the economic life of the Dominion was closely bound up with lumbering and agriculture.

Since that event the Government has actively interested itself in tariffs, the development of natural resources, the promotion of railway construction. Enormous strides have been made in the development of mineral wealth and in manufacturing. The period since 1900 has witnessed the most vigorous industrial growth in the history of Canada, an era of consolidation in organization and a remarkable extension of the branch system of banking.

In general, Canada has witnessed alternate periods of quicker and slower growth, closely associated with the trend of world prices. S. A. Cudmore, of the Dominion Department of Statistics, observes:

"From 1867 to 1873 world prices were generally rising, from 1874 to 1896, falling; from 1897 to 1914, once more steadily on the rise; and from 1914 to 1920, soaring higher still under the influence of war-time scarcity and inflation. Finally, the world price-level fell abruptly and disastrously in the latter half of 1920 and the whole of 1921, except, indeed, in countries where the currency was being still further inflated."

In the autumn of 1929 a further period of economic stress set in.

## II. THE COUNTRY

The Dominion of Canada is the northern half of the Continent of North America, with an area of some 3,603,910 square miles. About 3,000 miles wide, it stretches from Point Pelee, in Lake Erie, in the south to Ellesmere Land in the north. Its most striking physical features are: an Arctic archipelago, an

indented Atlantic coast-line, two waterways penetrating the heart of the country, viz., the St. Lawrence River and Great Lakes in the East, and Hudson and James' Bays in the North, the pre-Cambrian Shield of ancient crystalline rocks constituting nearly half of the area of Canada, the Prairies, and the mountains. There are six distinct regions in the Dominion of Canada:

(1) *The Acadian*

This region consists of the Maritime Provinces, the south-east corner of Quebec and (though not in the Dominion proper) Newfoundland, and is, in general, made up of low mountains and table-lands with subordinate valleys and plains.

(2) *The Lowlands of the St. Lawrence*

This area, small but fertile, stretches up to the lakes and rivers and consists of about 35,000 square miles.

(3) *The Laurentian (or Pre-Cambrian)*

With an area of 1,825,000 square miles, this is the largest but least populous region in Canada. It consists usually of low rocky hills, separated by shallow valleys occupied by numberless lakes. Only the clay belt of Ontario and Quebec is suitable for agriculture.

(4) *The Interior Continental Plain*

The Great Prairies rise from 750 feet above sea level at Winnipeg to 3,500 feet at Calgary and sink towards the north in the direction of the Mackenzie River. The soil and the summer climate permit the

growing of the finest wheat, forest products are of small account, and there is little mining, except for coal in southern Alberta, and, increasingly, lignite in Saskatchewan.

(5) *The Cordillera*

The western mountains consist of four chains:

(a) The Rocky Mountains proper.

(b) The Selkirk and Gold Ranges.

(c) The Coast Range.

(d) A half-submerged range represented by Vancouver Island and the Queen Charlotte Islands.

(6) *The Arctic Archipelago*

### III. THE PEOPLE

In Canada two aboriginal types of inhabitants preceded the white men—Indians who differed from each other according as they were found in the various regions indicated above, and Eskimos, distinct in appearance, language and culture, who lived along the fringe of the Arctic North. Of the Indians, migratory tribes of Algonquins lived in the Acadian regions and in portions of what are now Ontario and Quebec—Micmacs in Nova Scotia and New Brunswick, and Montagnais, Ojibwas and Crees in Ontario and Quebec. The more sedentary Iroquois lived in the lowlands of the St. Lawrence. On the prairies roving tribes, hunting buffalo, spoke Algonquin, Sioux and Athabaskan dialects and included Blackfeet, Sarcees and Assiniboines. Northward from the Peace and Nelson Rivers

were more primitive hunters of Athabaskan speech, including Chippewyans, Slaves, Dog-Ribs, Yellow Knives, Hares and the Loucheux. On the Pacific coast tribes had congregated from various sources. They included the Kwakiutl and Nootka tribes of Vancouver Island, the Haidas of Queen Charlotte Islands, and, on the mainland, the Salish and Kootenay tribes, the Tsimpsean of the Skeena and the Carrier and Nahani tribes.

At the fall of Quebec in 1759, Canada was New France, and its white inhabitants wholly French and Roman Catholic. The British entertained the hope that an English Protestant population would soon arise on the St. Lawrence. In this they were disappointed. It is probable that at the end of the first decade of British rule the English Protestants numbered not more than 200 out of a total population of 70,000. The Quebec Act, 1774, solidified French nationality and gave Canada a permanent racial cleavage. But it none the less kept Canada within the Empire, and yielded a happy and contented people on the St. Lawrence.

Subsequent to the Quebec Act, the English-speaking population of Canada and Nova Scotia increased by successive waves of immigration. First came the United Empire Loyalists, laying the foundations of New Brunswick, the Eastern Townships and Upper Canada. After the Constitutional Act of 1791 settlers came from the United States, but were precluded by the Napoleonic wars from coming from the British Isles. In the following years they came from the British Isles, but were prevented by the war of 1812,

and the suspicions engendered thereby, from coming from the United States. Ex-service men were stationed in military settlements at strategic points. Then followed a period during which migration was fostered by Government effort and land companies; and, as well, in both the British Isles and the United States, by individual promoters. Finally, individuals, single families and small groups, of their own initiative, came to Canada to cut new homes out of the wilderness. The coming of all these settlers profoundly changed the social and political character of British America. It required many years, however, for them to come in sufficient numbers to transform Canada into a compact settlement.

At the beginning of the Nineteenth Century, what is now Western Canada, was still unpeopled save for the fur-traders and the aboriginal nomadic population. The beginnings of permanent settlement are associated with the Red River Settlement, founded by Earl Selkirk.

Students have been prone to regard Confederation too exclusively as a linking of Central Canada with the Maritime Provinces. But Confederation was equally an effort to gain for Canada the region west of the Great Lakes and to establish a continent-wide Frontier. The West gave Canada national tasks to perform, such as the building of the Canadian Pacific Railway and the peopling of the Western Prairies. And the entrance into Confederation of British Columbia gave the Dominion a Pacific frontage. Settlers came, in the first instance, from Ontario and

Quebec, and ties of kinship soon linked East and West.

At the time of Confederation the total population of the Dominion was less than 3,500,000 persons, scattered in farms, small villages and lumber camps. In all Canada only nine towns had more than 10,000 inhabitants. One-third of the population of the country lived in Quebec. Four out of every nine persons in the Dominion had their homes in Ontario. Only 100,000 people, including Indians and half-breeds, dwelt west of the Great Lakes.

In 1896, at a time when the world situation was favourable, the opening up of the West and the offer of free homesteads for settlers inaugurated a movement of immigration that greatly increased the population of the Dominion. An era of marked prosperity witnessed great industrial development, a definite shift of population to the cities and the Prairies, extensive railway building, expansion of foreign trade, growth in mining and new life for agriculture.

The French-Canadians of Quebec give a distinctive colour and trend to Canada's national life. The solid bulk of the population, sprung from the Mother Countries, guarantees a generous loyalty to British ideals and traditions. In the West, prior to the coming of the Railway, the folk were largely hunters, traders and pioneer settlers. Then the Half-breed Uprising of 1885 attracted a movement of population from Ontario and as well, a wave of English settlers and Scotch crofters who settled in experimental groupings or sought to establish large farms. It was the Honour-

able Clifford Sifton, Minister of the Interior, who inaugurated the active immigration propaganda. He attracted settlers from Eastern Canada, the British Isles and Europe. He was responsible for the American invasion. Religious groups came, including Jews, German-American Roman Catholics, French Roman Catholics from Quebec, Mennonites and Doukhobors, and racial groups embracing Ukrainians, Magyars, Bohemians, Germans, Icelanders, Scandinavians, even Persians. The Barr Colony was a legacy of the Boer War.

It is impossible to describe the coming of all the people who to-day are inhabitants of Canada. Some brief reference to certain types—English, Doukhobors, Ukrainians and others—will give some little understanding of the vicissitudes and experiences of pioneer days.

The Barr Colony, located at Lloydminster, attracted great attention in the early Twentieth Century, and made a valuable contribution to the development of the Prairies. To its association with the Barr colonists Saskatoon owes the first impulse that enabled it to reap the full advantage of its geographical position in Central Saskatchewan. The following extract, taken from the diary of Mrs. William Rendall, of Lloydminster, written in 1905, indicates conditions under which small prairie communities were established:

"Lloydminster is now quite a little town, the rail is up and our station is quite a pretty addition to the town. Little did I think that the whistle of an engine would ever sound so sweet. The passenger service

is not properly organized yet as the line is still in the hands of the construction party, but, as soon as the line is completed and handed over to the C.N.R. Company, then we shall have a regular service. It is hard for you in the Old Country, surrounded by every comfort and luxury, to realize in the smallest degree what we have all put through the past two years in comparative isolation, sometimes without the slightest idea of what was going on in the outside world for a fortnight or three weeks together. For the winter we have been comparatively at the mercy of the weather for news and provisions. All have had to come by road from Saskatoon, and, when they did come, the price of the commonest necessities was enough to make the pluckiest feel downhearted when we saw the capital we had thought was ample to carry us on for a year or so, vanishing like dust almost in bare living. 'It will be different when the train is in,' became a stock phrase. It was weary waiting and many of us had almost lost heart, until one day we heard the rails were laid within two miles of Lloydminster, and in less than a week later, the first train steamed into Lloydminster. Since then there has been quite a revolution in the price of everything. Flour for which we had paid five dollars per 100 lb. bag is now \$2.80 top price, and everything else in proportion. Lumber, too, is coming down in price. Town lots have been on the market and bought at high prices. Everyone is now building lumber houses instead of the log shack of the 'old timers,' bricks, too, are being extensively used for building, and this winter will probably be a pretty severe test as to whether they will stand the climate or no. To those like ourselves, who were among the first to arrive up in the Colony in May, 1903, when at most one dozen tents were all that could be seen on the bare prairie, but now three large hotels are in

course of erection, and there are stores of all kinds, a fine building for the branch of the Canadian Bank of Commerce, drug store, printing office from which is issued weekly our newsy little paper, the *Lloydminster Times*, it is just marvellous. This season has been a good season on the whole for harvest, but everything has to be done with such a rush, the summer season is so short. One needs an infinite amount of patience in this climate, the late and early frosts play such awful havoc. This year we have had 50 acres under cultivation. Our grain is not threshed yet as the threshing outfit has not been up our way yet, but the general yield is oats about 50 to 60 bushels per acre, wheat about 25. We had about 2 acres of potatoes and a splendid crop, but, alas, an early frost spoilt half before they could be got out of the ground. From 4 lbs. of seed from the Experimental Farm, Mr. Rendall had a yield of 136 lbs., many of them weighing over 20 ounces. Our garden produce was splendid. We picked several quarts of peas and disposed of them in town, one restaurant taking nearly all we could supply. We have put on a large addition to our house in the shape of a substantial log building, 14 ft. by 18 ft., which will serve to store the grain in winter and in summer will be utilized as a summer kitchen. Mr. Rendall is now completing a fine stable, also log, 30 by 15 ft. We have some good cows, and our milk is disposed of right away and fetched from the door, so that we have no bother."

In connection with the coming of the Doukhobors, two scenes suggest themselves to the mind. The first is Halifax Harbour. It was a beautiful day in January, 1899, the sun shining brightly, not a ripple on the water. At 1.30 p.m. the Beaver Line flag was hoisted at the Citadel. At 3.00 o'clock the *Lake Huron*

came safe to port after a stormy four-weeks' voyage from Batoum, on the Black Sea. As she came along the harbour, 2,100 passengers thronged the decks, men in goat-skin coats and caps, women in skirts of bright red or blue, and coloured shawls as head-dress. Suddenly a little tug-boat puts out from shore. A man with a megaphone shouts: "Welcome, Doukhobors!" For answer the whole company on deck bursts into song. It is one of those melodious Russian hymns:

"Know all men, God is with us. He has carried us through.  
Our Lord had strength to save us; why should we fear?  
They that put their trust in Him are never forsaken."

On that ship was the vanguard of over 7,500 refugees whom Cossack troops had ridden down because they had renounced violence, men, who, first in the Milky Waters district by the Sea of Azov and then in the Wet Mountains beyond the Caucasus, had perished in thousands because they had refused to bear arms. "If one were to kill an enemy," they said, "one would become an enemy oneself."

They had been banished to Georgia in the hope that the Mohammedan Tartars there would kill them. But the Tartars protected them, declaring that this quiet folk were certainly *not* Christians: "We know the Christians," said the Tartars, "the Christians always fight."

These exiles Halifax workingmen welcomed as "men who would stand by their principles, no matter how much suffering it cost them." They declared: "The same gentle force which caused you to throw

down your guns in Europe and Asia will dismantle even the forts of Halifax."

The second scene is the old C.P.R. station at Winnipeg. Again it is 3.00 o'clock in December, 1902. A woman impatiently walks up and down the platform. For three hours she has been there, looking for a train that she knows will not come till 3.00 o'clock. At long last the train pulls in. From one of the front coaches alights a tall, a very tall, quiet-looking man, half a head taller than all others, with a dark, luxuriant beard. He is clothed in a blue gabardine reaching half way to his knees. Over his trousers are close-fitting, dark-grey leggings, piped at the edges with black cloth. He carries a leather valise studded with nickel bosses. He looks shyly about. The woman, with a joyful cry, spies him—her brother, leader of the Doukhobors, Peter Veregin, free at length, come from fifteen years of banishment in Siberia. Veregin drops his valise, takes off his hat with a bow, opens his arms to receive his sister, and cries, as he kisses her with tears streaming down his cheeks, "Anna!"

"You'll be glad to be in a country," said the Commissioner of Immigration, coming up, "a country, sir, where there is religious and individual freedom."

"I haven't looked around yet," answered Veregin through the interpreter, "so I cannot tell whether this is a free country or not—I am in a hurry to see my mother."

Since that day the authorities have had trouble with the Doukhobors over vital statistics, land registration, school attendance, and, on the part of certain zealots,

nude parades, so that the police have had to bundle the fanatics into trains, and to sprinkle the Sons of Freedom among them with chemical disinfectants. But one cannot forget that the Christian community of universal brotherhood, as the Doukhobors style themselves, are abstainers from alcohol, non-smokers, non-resistant lovers of peace, and that they bow low before each other because each is a living Temple of God. Always there rings in my ears the echo of that song from the Halifax harbour:

"God is with us. He has carried us through;  
They that put their trust in Him are never forsaken."

I hear the rebuke of the Mohammedan Tartars:

"They are certainly *not* Christians, Christians always fight."

And my patriotic smugness is challenged from the Winnipeg railway platform by Veregin, just come from fifteen years of exile in Siberia:

"I haven't looked around yet, so I cannot tell whether this is a free country or not."

When I walk through the villages of the Doukhobors, their very presence in Canada rebukes and inspires me. I always highly resolve that, as for myself, I shall dedicate myself to keeping Canada at peace and free. And I ask God never to let me forget that He is a living Spirit, and we His Temple.

The Ruthenians of Galicia, together with their brethren of the Ukraine, were called Russians when those to whom we to-day give that name were known simply as Muscovites. To them belongs Kiev, the

cradle of early Russian Christianity. From them even the Muscovites received their earliest civilization. In 1654 all Little Russia, under its leader, Bogdan Chmelnitski, submitted to the Tsar Alexis; all Little Russia, but not all Little Russians. There are Little Russians to-day that are not of Little Russia or the Ukraine. They are the Ruthenians of Galicia, Bukowina and districts in the north-east of old Hungary.

The matter that first set the Ruthenian and Pole at variance was the question of religion. The Poles were converted in the tenth century to the Roman Church. The Ruthenians received the Greek form from Byzantium. A vain attempt at union was made by the Council of Florence in 1439. Isidore, Bishop of Kiev, was, however, able to persuade his people to submit to the Pope's authority. This was done on the express stipulation that they should be allowed to retain their ancient Greek-Slavonic rites and usages, including the marriage of their priests. Thus was established what became known as the Uniat or United Greek Church. The Ruthenian, therefore, stands midway between the Pole, who is Roman Catholic, and the Slav of the old Russian Empire, who was of Greek Orthodox faith. He acknowledges the authority of the Pope but keeps the Greek ritual.

The Ruthenian has been constantly despoiled in his own home, and exploited in his own country. In his breast were planted the seeds of economic and social discontent. When the story of the new lands across

the sea, lands of fresh hopes and splendid opportunities, reached his ears, he was ready to respond.

It was in 1879-80 that the Slav migration to the United States commenced. From the slopes of the Carpathian Mountains they came at the call of the coal companies and iron masters of Pennsylvania.

The first Ruthenians came to Western Canada in 1894, nine families in all, and settled near Star, not far from Edmonton. The real movement, however, did not begin till three years later. Soon there began to appear on the platforms and in the waiting-room of the old C.P.R. station in Winnipeg strange men and women wearing sheep-skin coats with the wool turned inside, either very large boots or often no boots at all, the women with shawls or scarfs on their heads, and hemp skirts extending not quite to the ankle. They were Ruthenians. Some came from the United States, but most from Austria-Hungary — Galicia and Bukowina provinces.

When the Doukhobors came they were fêted from Halifax to Winnipeg. But the Ruthenians came unheralded. They made no striking appeal to the imagination. They were neither martyrs for their faith, vegetarians, communists, nor passive resisters.

They were willing to eat meat and to hold property. They were dirty, poor and ignorant Slavs, and they soon arrived in such numbers that their very picturesqueness became common. They soon became, and have always remained, a force, for they have been willing to work and eager to become Canadians.

Strong and industrious, they have known how to help themselves and to accommodate themselves to western conditions.

In selecting their homesteads—for they did not at first crowd the centres of population—they showed a disposition to select the bushy and slightly hilly homesteads and those near watercourses. This type of country reminded them of their native land. And there they built their little one-storey houses with walls of poplar trunks filled and faced with smooth white-washed mud. In these the wives and children remained. They worked as best they could with neither horse, ox, nor plough, but with brave hearts and willing hands, eager to grow a bit of potatoes and oats while the father went off to work as navvy on a railway line. Out of infinite frugality and untiring industry they were able to save enough to purchase, perchance, an ox and a plough for a second-year's operations and by slow, but sure, degrees to win a livelihood and success.

As soon as Ruthenian settlements were established in various sections of the Prairies, new arrivals evinced a tendency to join their fellow-countrymen. Many of the hardships of the earliest immigrants were in this way obviated for their successors.

When we remember that they arrived absolutely ignorant of the language and customs of the country and of the best methods of meeting the new conditions of life, of taking precautions against prairie fires, of preparing and cultivating land or securing hay for their stock, we can understand how difficult for them was

life during the first year after settlement. Fortunately, far the larger proportion of them had been trained to agricultural pursuits. They were strong and hardy and readily adapted themselves to the use of farm machinery. Nearly all of them, besides, showed remarkable ingenuity and industry in making articles for household and farm use. In their native land they had been inured to cold and accustomed to practise the most rigid economy. This enabled them to start farming with what often looked like hopelessly inadequate means.

The steady stream of emigration from those provinces began by 1904 to depreciate the value of farms in Galicia and Bukowina to an extent that made it hard for their owners to realize on them and to move to Canada. The result was that from that year a larger percentage of people left their families behind till they could earn enough money to bring them out. By 1905 the various communities were reaching a stable basis. In many districts some of the settlers had over 100 acres in crop, and herds of cattle varying from 20 to 50 head. At Rosthern the Ruthenians were enjoying great prosperity. Most of them had three or more horses, from 10 to 30 head of cattle, and many had from 50 to 100 acres under cultivation. At Vonda, in one month the Ruthenians sold 200,000 bushels of wheat.

It will be interesting to record the result of house-to-house survey of the origins of the population in the Insinger municipality, a typical community in the heart

of the non-Anglo-Saxon settlements of the central Prairies:

Bukowina .....	1,841
Galicia .....	562
Poland .....	187
Scandinavians (Norway, Sweden and Denmark) ..	270
Iceland .....	28
Germany .....	19
Bohemia .....	8
Russia .....	5
Roumania .....	6
Jews .....	27
United States .....	56
Great Britain .....	163
Canada .....	124
Total .....	<u>3,296</u>

The Ukrainians had become a factor in the life of the Dominion.

---

In a survey which the writer made of 55 typical Hungarian families in Saskatchewan, it was ascertained that at the time of their arrival all adults and all children of school age were able to read Magyar, but that none had been able to speak English. At the present time practically all children of school age are able to speak and read English, and, thanks to home instruction and to the Church services and such journals as come to the homes, nearly as many, though fewer, are able to read Magyar. In some cases, indeed, children of school age speak English better than they do Magyar. The younger adults in general understand English and can read and speak it to some extent. Though there is no great proficiency yet, it is manifest there has been an honest effort to acquire English. In the case of the older adults it is rare for a woman

to speak or read English either with ease or proficiency, although nearly all understand the common words of salutation, the language of counting, of addressing horses, and a few common phrases. The men, who have been brought into greater contact with the life outside the settlements, exhibit a larger mastery of the English than do the women, but it is the exception for the older men to read even the simplest prose or to speak about matters other than the farm or the marketing of their grain. Of these 55 families 30 took at least one Magyar periodical, and 3 took more than one. Of the same 55 families 12 took English periodicals or papers, and 5 families took two or more.

All but five of the 55 families owned land. Twenty-three families owned one-quarter section; 17 owned 2 quarters; 6 owned 3 quarters; 2 owned a section; two owned no less than 2 sections. Of the land-holding families practically all had a fuller complement of stock—horses, cattle and pigs—than is the average for Saskatchewan; but, of course, it is to be remembered that the Hungarians live almost entirely in the mixed farming districts. Two families owned sheep. Fourteen families owned automobiles, and 12 owned telephones. All the families but one had gardens, and, invariably, much finer gardens than those owned by English-speaking Canadians. Seventeen families owned some kind of musical instrument. Three had sent their children beyond the public schools.

The general type of Hungarian immigrant has been the farm labourer and the tiller of the "dwarf" farms. Exceptions are the owners of vineyards devastated by

phylloxera, an occasional manager of a large estate, a few commercial men and some shipwrecked army officers or broken business men. They arrived mostly with small or no capital. None came with more than \$200.00, and some with practically nothing more than their hands and a little change for the journey. They have in general prospered.

The following is a simple but eloquent little letter, written by a young lad, just ten months out from Sweden. He learned English by the direct method. He makes only one mistake in spelling—the word “ski,” and, for all I know, he may be giving it in the Swedish form:

Dear Sir:

East Mount School.

I was born in Sweden on the first of February, 1903. I came to Canada the 28th of February of this year. My name is Olov Albin Norlander. I live with my uncle, Andrew Olson, on a farm near Earl Grey, half a mile from East Mount School. When I came to school first I started in the first class. So I have gone right through the Primer, First and Second Readers, and am now in the Third. I did not know any English at all when I arrived in Canada. I had learned what Yes and No meant on board the ship we came by. My mother and three brothers and I sailed with the *Alsatian* from Liverpool. I did not like Canada very well at first, but now that I can speak English I would not care to go back to Sweden. We lived in the north of Sweden, but it was never as cold there as here, though we had sleighs and snowshoes and skeies in winter. If you want any carving in wood, early in 1915 I think I can do one or two little things. I will close.

Yours respectfully,

OLE NORLANDER.

It is my conviction that already Olov Albin Norlander is on the road to being a good Canadian citizen. And he has given in one sentence one essential element of citizenship: "Now that I can speak and write English I would not care to go back to Sweden." And another element of success is stated in his closing phrase: "I can do one or two little things."

In an address to a National Conference of Students on December 30, 1922, in Toronto, the writer stated:

"Thanks to the coming of the New Canadians there will be in Canada a new strain of life and a fresh blending of peoples. What will be the result? I find that the races to whom this world owes much, such as the Greek and English peoples, were mixed peoples. I fancy that here in this Dominion we shall have a composite result—those who will have the good qualities of all the races blended, those who will have the bad qualities of all, and every conceivable gradation in between. The new strain of life is bound to create for us moral and social problems of a serious character. In any case there will be a new trend of national life and different type of national character."

Speaking as an Exchange Professor in Winnipeg, Professor W. P. Thompson, of the University of Saskatchewan, stated:

"The experiment consists of the rapid intercrossing of many races which differ in numerous hereditary characters. Now we know that the results of such crossing are governed by perfectly clear and definite laws of heredity which were established by work on plants and animals, but which also apply to human

beings. These are Mendel's Laws of Heredity. In the first place when the parents possess two different contrasted characters, these characters do not produce a permanent blend in the offspring as has always been assumed. In the second place, if the parents differ in more than one respect, the offspring in later generations, show in different individuals all possible combinations of the parental qualities. The results are not unlike those of shuffling cards. If one deck contained only one suit and another a different suit, shuffling them together would correspond to the original cross. Then when they are dealt out we know that all sorts of combinations of the different cards will be found in the different hands. Similarly in a cross, nature deals out impartially all the possible combinations of the parental qualities, provided enough offspring are raised."

Professor Thompson finds that the results are very different from those implied in the melting-pot conception: "There will be no homogeneous fused mass in the pot with extremes cancelling each other. Nor will the contents of the pot be transmuted in any mysterious way into pure gold, as many sociological writers seem to think. A better comparison would be with the Kaleidoscope if we could imagine all the possible configurations therein to exist simultaneously."

"The Czech," I wrote in 1922, "does this Dominion great wrong if he does not bring it the inspiration of Zizka, Hus, Chelciky and Komensky, or if he forgets Masaryk and Benes in our own day. If we who are Scottish by descent thrill at the tales of Wallace, why

should not a Magyar thrill at Kossuth's resistance to the Hapsburgs? Surely a Pole has as good a right to admire Paderewski as we have to admire Madame Albani. The simplest peasant from the Ukraine need never hang his head over Tsevchenko. We need the artist, the poet, the thinker, the musician and composer quite as much as the sewer-digger and the track-layer. It is high time we encouraged these people to bring their best to us. Some of them possess rare genius."

## CHAPTER II

### *THE MAKING OF CANADA*

THE Dominion of Canada is not yet made, it is still only in the process of being made. But the process is already sufficiently advanced for us to note distinct stages and steps in the story of Canada's making, to learn to appreciate the contribution made by certain outstanding, and other more obscure but still important, builders and makers of this country's greatness, and to be able to determine the principles and ideals that have been formative in the fashioning of the Dominion.

#### I. CHAPTERS IN THE STORY OF THE MAKING OF CANADA

Though there are distinct chapters in the story of Canada's development, we cannot regard these as separate phases, as though, with the emergence of a new phase, the older one ceased to be. Thus the first chapter in the story, the period of the French régime, might well be called The Winning of the Frontier. But the winning of the Frontier is not confined to that chapter and to that régime. It has continued as a dominant and heroic note through the subsequent history of the country down to the present. We are even now only winning the Frontier. So with the other chapters. They have emerged in their true his-

torical sequence. But each of them persists and still operates to-day in its proper relative strength.

There have been six chief chapters or phases in the making of Canada:

1. The Conquest of the Wilderness.
2. The Choice of Destiny.
3. The Winning of the Overcome.
4. The Achievement of Self Rule.
5. The Making of a Nation.
6. The Gaining of a Status.

These we shall consider briefly in turn, bearing in mind that each chapter is still incomplete, and each represents a force and influence that is still vital and active in Canadian life.

#### I. THE CONQUEST OF THE WILDERNESS

When Cartier made his first voyage of discovery to Canada in 1534, this land was total wilderness. "I am rather inclined," he wrote, "to believe that this is the land God gave to Cain." He found the people on the coast to be a "wild and savage folk" who wore their hair tied on the top of their heads like a handful of twisted hay with a nail passed through the middle and interwoven with the feathers of birds. They came wading out from the shore, dancing and throwing salt water over their heads. For the Frenchmen's iron-wares and trinkets they bartered their furs and possessions till they went back naked without anything on them. Then, having successfully exploited the Indians by palming off on them beads and hatchets and jack-knives, Cartier feels it will be no more difficult to

impart to them the Frenchmen's religion: "I am more than ever of the opinion," he writes, "that these people would be easy to convert to our holy faith."

Canada was a wilderness, and as a wilderness it impressed Cartier. He speaks glowingly of the abundance of fish and fur. He writes to the King of France about the great trees, one of them "tall enough to make a mast for a ship of thirty tons, which was as green as possible, and grew out of the rock without any trace of earth about it." The St. Lawrence he regards as the largest river that is known to have ever been seen, and warmly praises "the richness of the great river which flows through and waters the midst of these lands." The Indians in their wildness he found fit denizens of this vast Canadian wilderness. "They are," writes Cartier, "the sorriest folk there can be in the world, and the whole lot of them had not anything above the value of five sous, their canoes and fishing-nets excepted."

Little was done towards conquering this wilderness for three-quarters of a century after Cartier's voyages. French activity in the New World was confined to fishing off the Grand Banks of Newfoundland in the interest of the fish diet prescribed by the Church for holy days. When attention was once more turned to Canada the work of colonizing was handicapped by the idea, prevalent among even the enlightened folk of the Seventeenth Century who desired to found states across the seas, that good colonists could be made out of the sweepings of the jails and the pickings of the gutters of the Old World. "It required," writes

Thwaites, "the lessons of more than a hundred years of disastrous experiments to teach discerning men that only the best of the middle class and the masses can successfully plant a new community in the wilderness." A striking illustration of the folly of the mistaken policy of the time is seen in the fate that befell the dissolute crew of Marquis de la Roche in 1590. A part of his vessels were blown by the terrific gale back to France, but a portion of his crew, wretched, clad in skins, were left for thirteen years to subsist on the desert Sable Island. Their tale of horror and privation long resounded in the ears of Western Europe.

The first French agricultural settlement in America was made by a Calvinist, named De Monts. In 1604 he landed a strangely mixed crew of vagabonds and gentlemen on St. Croix Island, near the present boundary between Maine and New Brunswick. In the following year, however, they settled at Port Royal, near where is now Annapolis, Nova Scotia. Five years later Champlain reared a permanent post on the rock of Quebec. With the establishment of Port Royal and Quebec, the making of Canada, was, after a century of experiments, fairly under way.

Why did the French seek to conquer the Canadian wilderness? One thing can be certain, that the motive that actuated them was not the same as inspired their fellow countryman, Admiral Coligny, to attempt the ill-fated agricultural colony for the Huguenots in Florida—viz., the founding of a refuge for French Protestants. There seem to have been various, some-

times conflicting, motives at work in the case of Canada—as follows:

1. The ambition of the French Kings to extend their territories.

2. A pious wish to convert heathen nations to the Catholic faith.

3. The desire to exploit the fur trade and to discover precious metals.

4. The hope of finding a passage to the Far East.

5. A yearning for adventure.

The men who sought to conquer the wilderness were the explorer, the trader, the missionary, the farmer and the settler, the soldier and the governing authorities.

All exploration in early Canadian history was achieved by means of the canoe. A good birch canoe would last five or six years, whilst the Iroquois vessels, made of elm bark, were good only for a month or thereabouts. The first distinguished explorer to carry on the work of Cartier was Samuel de Champlain. He explored the Richelieu River till he reached the lake named now in his honour. He pushed up the Ottawa, reached Georgian Bay by way of Lake Nipissing and the French River, crossed Central Ontario by way of Lake Simcoe, the Trent system and the Bay of Quinte, discovered Lake Ontario and pushed into what is now the State of New York. Twenty years later, one of his followers, Jean Nicolet, reached Sault Ste. Marie and penetrated south of Lake Michigan. Twenty years later still, about 1659, two restless roving brothers-in-law of Three Rivers, Radisson and

Groseilliers, reached the Plains Indians of the West and encircled Lake Superior. The next year they reached James Bay. They ultimately became the real founders of the Hudson's Bay Company. I may mention only a few of the outstanding explorers in the period when Talon lent his great encouragement as Intendant—two Sulpician priests, Dollier de Casson and René de Galinée, who discovered and occupied the north shore of Lake Erie in 1669-1670, and made known Western Ontario; Joliet, a trader, and Marquette, a Jesuit priest, who, in 1673, set out from Michilimackinac, crossed Green Bay, reached the Wisconsin River and floated down the Mississippi, past the mouths of the Missouri, the Ohio and the Arkansas, till they turned back through fear of the Spaniards; and La Salle, who explored the Mississippi to its mouth.

Of the explorers of our great West only one Frenchman falls within the French régime—La Vérendrye, also of Three Rivers, who discovered the Saskatchewan River, and, of white men in Canada, first beheld the Rockies rise from the foothills.

In an oft-quoted phrase Bancroft has declared:

"Not a cape was turned, not a river entered, but a Jesuit led the way." This is inexact. The pioneers of New France were not the Jesuits, but the traders. Of these there were two classes—those connected with the great fur companies, and the free lances of the forest, the *coureurs de bois*. At an early date the fur-trade superseded the hunt for the North-West passage as an incentive for exploration. The adventures and

the profits of the trade diverted the colonists from agricultural and industrial pursuits. The liquor carried as part of the stock-in-trade precipitated quarrels with the Church and wars with the Indians, and demoralized both French and Indians at the trading-posts. Undoubtedly the colony of New France became too exclusively dependent on the fur-trade. But the trader made an important contribution to the knowledge of the watercourses of the country and helped both to extend the dominions of France and to increase the pioneer's mastery of the wilderness.

The missionary fought a good fight to subdue the savagery of the wilderness. His life was a hard one. "The life of a Montagnais missionary," wrote Father De Crepieul in 1697, "is a long and slow martyrdom, is an almost continual practice of patience and of mortification, is a truly penitential and humiliating life, especially in the cabins, and on journeys with the savages." The "Jesuit Relations," or Mission Reports of that Order, give a graphic account of the struggles of the wilderness missionary: "We gain from his pages a vivid picture of life in the primeval forest, as he lived it; we seem to see him upon his long canoe journeys, squatted amidst his dusky fellows, working his passage at the paddles, and carrying cargoes upon the portage trail; we see him the butt and scorn of the savage camp, sometimes deserted in the heart of the wilderness, and obliged to wait for another flotilla, or make his way alone as best he can. Arrived at last, at his journey's end, we often find him vainly seeking shelter in the

squalid huts of the natives, with every man's hand against him, but his own heart open to them all. We find him, even when at last domiciled in some far-away village, working against hope to save the unbaptized from eternal damnation; we seem to see the rising storm of opposition, invoked by medicine-men—who to his 17th century imagination seem devils indeed—and at last the bursting climax of superstitious frenzy which sweeps him and his before it." Deserving of highest honour were those Jesuit martyrs who yielded their lives in the wilderness of the Huron missions and the Iroquois country—Isaac Jogues, Jean de Brébeuf, Gabriel Lalemant, Noel Chabanel, Anthony Daniel, Charles Garnier, René Goupil and Jean Lalande.

It is the farmer and settler who most effectively conquers the wilderness. But in New France farmers were not encouraged by the great fur companies. And by 1663 there were little more than one hundred farms in New France. The first farmer settler in Canada to bring a family, and the first in Quebec to cultivate the soil as a means of livelihood was an apothecary, Louis Hébert; the second was the physician, Robert Giffard, sieur de Beauport, below Quebec. Hébert came to Canada in 1617 under a contract with the Company organized in 1614 by his friend Champlain. He was bound to serve the Company for three years for 100 pounds a year. His wife and children were also liable to be called upon for any help they could render. He received an allotment of land, but he could work on it only when not required by the Company. At the end of three years he might grow crops, but he must still

sell his produce to the Company at prices current in France.

The system under which land was held in New France was the Seigniorial system. Large tracts were granted to the Seigneurs who sublet small holdings to the tenant farmer or habitant who, each Michaelmas, November 11th, paid his rents partly in kind, partly in coin. At the Manor House the habitants would arrive, some in carryalls, some in sleighs, each bringing with him a chicken or two, oats by the bushel, or other products of his land. Sometimes the shrewd Norman would pay in grain or fowl when prices were low, and in money when prices were high. When all were assembled, there was, in the words of Parkman, "a prodigious consumption of tobacco, and a corresponding retail of neighbourhood gossip, joined to the outcries of the captive fowls bundled together, with legs securely tied, but with throats at full liberty."

In 1665 the Marquis de Tracy arrived at Quebec with the Carignan-Salières Regiment of 600 men to overawe the Iroquois and to occupy the three forts on the Richelieu River and Lake Champlain that were designed to protect the frontiers of the Colony and to conquer the savages of the wilderness—Sorel, Chambly and Ste Therèse. When the time of service of these soldiers expired Talon induced the majority of them, through the gift of a few acres of ground, to remain in the country. It looked for a time as though an aggressive immigration policy would attract a considerable number of soldiers to New France. But Louis XIV needed them for his wars in Europe, and

in 1672 put a stop to the movement. Nevertheless, the Carignans made an important contribution to the conquest of the wilderness along the Richelieu.

The general policy of the governing authorities for the conquest of the wilderness was a system of combined monopoly and paternalism. They aimed to promote commerce and industry, and to encourage agriculture in every way. Talon imported livestock from France, inaugurated ship-building and established a brewery. But the most brilliant conception of the King's representatives was to occupy the strategic waterways of the St. Lawrence, the Great Lakes, the Ohio and the Mississippi, to shut in the English to the Atlantic seaboard that the French might retain control of the wilderness of the Great West.

## 2. THE CHOICE OF DESTINY

The history of New England is a history of communities, of town meetings, of deliberations. The history of New France is a series of brilliant biographies and the splendid exploits of individual explorers, traders, missionaries, governors. The trend of New England was towards self-government, of New France towards paternal autocracy. These two types of Colonies were bound to clash. In a time when England and France were contending in Europe and India for supremacy, it could scarcely be expected that there should be no rivalry in America, particularly when the prize to be grasped was the whole interior of a continent. The French strategy was superior. They had seized the interior waterways—the St. Lawrence,

the Great Lakes and the Mississippi—and hoped thereby to shut up the English to the Atlantic seaboard.

In the French policy there were three chief defects:

(a) The French held their protecting posts with inadequate forces. Thus the energetic Irish Governor Dongan, of New York, disputed Denonville's claim to the Iroquois country and the Upper Lakes: "Pardon me if I say it is a mistake, except you will affirm that a few loose fellows, rambling about the Indians to keep themselves from starving, gives the French a right to the country."

(b) The French had no settlers to hold what they won.

(c) The French realized too late the significance of the valley of the Ohio as a link in their chain of posts. Moreover, the English had won an advantageous point of attack. Capturing New Amsterdam, which they renamed New York, they gained the mastery of the Hudson River. In this way they were able to pierce the mountains and to dispute with the French the control of the Interior.

Though contest between the English and the French in America occurred in areas as far remote from each other as Hudson Bay and the Gulf of Mexico, we can understand the struggles if we think of a triple campaign—on the Ohio, Lake Champlain, and at Louisbourg—ultimately converging in the supreme contest on the St. Lawrence before Quebec, where both commanders, Wolfe and Montcalm, fell in equal glory.

After the first battle on the Plains of Abraham, the French held on for another year till the arrival of British naval reinforcements forced the surrender of Vaudreuil and De Levis. By the Peace of Paris, February 10th, 1763, France yielded Canada to Great Britain, retaining only the two little islands of St. Pierre and Miquelon as shelter for fishing boats that came to the Grand Banks.

This section is named "The Choice of Destiny" as though Canada had herself been able to decide to which flag she would henceforth pay homage. Even a decade after the capture of Quebec, the English inhabitants on the St. Lawrence numbered scarcely 200, while the French had some 70,000. At the moment, of course, Canada had little option in the matter. The choice was made for her by Great Britain. But the choice, as made for her by Great Britain, was confirmed by Canada when the revolting English Colonies in America declared their Independence and became the United States. And that choice has never been revoked by Canada.

There are three ideals of political relationship between peoples—Dependence, Independence, Interdependence.

The first of these, Dependence, obtained in the Colonial Stage, which passed for Canada, as it passed for the English colonies. But complete self-government meant for the English colonies complete Independence. The United States chose to live to themselves alone, in isolation. On the other hand Canada has kept contact with the Mother Country,

and, through her, with the world. Her ideal has been Interdependence. Canada has gained autonomy and won equality, but her choice of destiny has not altered. She lives in the world of nations and in the British Commonwealth, free but not independent, self-governing though interdependent.

### 3. THE WINNING OF THE OVERCOME

The capture of Quebec gave Great Britain a conquered country under military rule. The Proclamation of 1763 swept away all French law. The French were completely overcome. The prospect for the conquered may have seemed drear enough for they differed from Great Britain, and from the other colonies in America, in race, religion, language and customs. How did Great Britain, ruled by the bigoted Protestant King, George III, succeed in winning the French Roman Catholics of Quebec, especially when the new English settlers on the St. Lawrence, chiefly traders, contested every concession made?

The answer is to be found in the policies of three men—Murray, Masères and Carleton—which culminated in the Quebec Act of 1774. Murray favoured indulging the French-Canadians "with a few privileges which the laws of England deny to Roman Catholics at home"; Masères favoured allowing the Roman Catholics the practice of their religion and as much of their own civil law as concerned their property and civil life; Carleton pressed upon the Imperial Government the views which found expression in the Quebec Act. There is little doubt that, both at this time and

subsequently, Carleton saved Canada for the British Empire.

The Quebec Act of 1774 insisted upon English criminal law. This, however, compared to the severities of the old French criminal code, was a mitigation. But, to the horror of the handful of English traders on the St. Lawrence and of the American colonies, the Quebec Act allowed the *habitants* the French Civil Law and accorded the French the fullest permission to practise the Roman Catholic religion, and their clergy the right to exact the tithes. This was granted, it must not be forgotten, a full half-century before their disabilities were removed from Roman Catholics in England itself.

About the same time the French habitants, who, for some years had been without the services of a bishop, were permitted the joy of seeing the restoration, though in the meantime under the name of superintendent, of a Roman Catholic Bishop of Quebec as Head of their Church in Canada.

How, then, did Great Britain win the Overcome? The answer is: By a policy of religious toleration.

There is no doubt that the Quebec Act stereotyped and made permanent a condition of affairs which, under different circumstances, it might have been in the interests of Great Britain to supersede. But we must remember that the Quebec Act was passed in 1774, only two years prior to the outbreak of the American Revolution. The Quebec Act kept Canada loyal during that struggle, and kept her loyal even after France itself had intervened on the side of the

American colonies. For this Great Britain has to thank the Roman Catholic clergy of Quebec. The Quebec Act saved British connection for Canada. The French Roman Catholics of the St. Lawrence were kept loyal to a Protestant country and king by a policy of religious toleration to Roman Catholics.

#### 4. THE ACHIEVEMENT OF SELF-RULE

The birth of the United States meant the death of the first British Empire in America. But all was not lost in that tragic severance of ties. Britain herself had learned—or ought to have learned, for she had learned only in part—how *not* to deal with overseas colonies. But the American revolt proved directly and immediately constructive for Canada. This came about through the voluntary self-banishment to British North America of the United Empire Loyalists, men and women whose intense loyalty to British ideals and connection cost them heavy sacrifices. Their coming gave a powerful impulse to the life, and a considerable accession to the population, of the Maritime communities and the Eastern Townships. But most significant of all, these new British-minded settlers laid the foundations of what ultimately became the Province of Ontario.

As the common people of Quebec, or Lower Canada, awoke from the political apathy, which had been the inevitable result of French absolutist rule, they became aggressively French. At the same time the Loyalists of Upper Canada were no less aggressively British. The prospect of a United Canada was meagre. These

diverse elements were united only by a common opposition to an executive that was irresponsible to the public opinion of the Colony.

The Constitutional Act of 1791 divided Canada into two Provinces. The constitution conferred on them proved a failure, although the outbreak of the war with the United States postponed the day of reckoning. The real power fell into the hands of a Family Compact. The Church of England caused complaint by asserting an exclusive right to administer the Clergy Reserves. Acute differences arose between the Provinces. Finally rebellions broke out in both Upper and Lower Canada. Lord Durham was sent out to investigate. His report was comprehensive and glowed with an appreciation of Canada. He recommended the union of the two Provinces. He was anxious that the British ideal should dominate and believed that the French-Canadian language and customs might safely be relegated to a subordinate position. Durham forecast a larger union of British North America, and, to this end, recommended the building of an Intercolonial Railway.

In 1840 the Act of Union was passed, and in 1841 the first Parliament of United Canada met at Kingston. In 1848-9 the grant of responsible self-government became complete under Lord Elgin. This ended political controversy between Canada and Great Britain and removed many grounds of complaint in Canada itself. At about this time Canada, in a triple contest, achieved that trinity of structural principles upon which the Dominion is founded—in politics,

responsible government; in education, equal privileges for all without respect to creed or class; in religion, like civil rights for all the churches and the attainment for the larger religious bodies of independence of foreign control.

#### 5. THE MAKING OF A NATION

In 1854 Sir John A. Macdonald, having removed from politics the troublesome questions of the Clergy Reserves and Seigniorial Tenure, united the moderate men of different parties into a Liberal-Conservative group, and Honourable George Brown combined the Clear Grits and the Parti Rouge. The formation of these compact fighting forces accentuated a situation produced by the Union Act of 1840, whereby, irrespective of population, Upper and Lower Canada had been granted a like number of representatives in the Legislature. In the struggle over Representation by Population, deadlock ensued. The Governments became feeble and short-lived. In three years there were two elections and four Ministries. Out of this situation the idea gathered strength of solving the political difficulties of Canada and of strengthening the Empire by forming a great Canadian nation loyal to the British Crown out of all the component parts of British North America. There is no doubt that the fear of being swallowed up by the United States—aggravated by the recent action of the Fenians—helped to hasten the process, and that the British Government encouraged the project. Conferences were held at Charlottetown and at Quebec. The result was the

framing of the British North America Act, passed by the Imperial Parliament, on March 29th, 1867. On July 1st, 1867, this Act came into force by royal proclamation, and the Dominion of Canada came into being.

The efforts of statesmen in the Sixties were directed towards forming a continent-wide Dominion. Students have been prone to regard Confederation too exclusively as a linking of Central Canada with the Maritime Provinces. But Confederation was equally an effort to gain for Canada the region west of the Great Lakes and to establish a continent-wide Frontier. The editorials of the *Toronto Globe* advocated this policy in the Fifties, and its editor declared in a speech at Belleville, in 1858: "Sir, it is my fervent aspiration and hope that some here to-night may live to see the day when the British American flag shall proudly wave from Labrador to Vancouver, and from our own Niagara to the shores of Hudson Bay." The inclusion of Brown and McDougall in the Coalition Government ensured the incorporation within Confederation of the Hudson's Bay Company's territories. The West gave Canada national tasks to perform, such as the building of the Canadian Pacific Railway and the peopling of the Western Prairies. "In acquiring the North-West," says Trotter, "the new Dominion took over a task which not only gave her more than ample territory for the growth of a great nation, but shouldered her with a profitable burden so great as to call forth genuinely national energies and arouse a proud national consciousness. British Columbia's

entrance gave the Dominion a Pacific frontage and hastened the development of the great North-West lying between the new Province and the settled East." It was not only by steel rails, however, that the West was bound to Eastern Canada. Settlers came, in the first instance, from Ontario and Quebec, and ties of kinship now linked East and West. To meet the religious needs of the new Western Frontier, the small divided churches, of Presbyterianism and of Methodism, for instance, were not adequate. The churches of Canada, not less than Canada itself, must become national. Already these had shown concern for the religious needs of the Frontier west of the Great Lakes. But to meet the needs of a continent-wide Frontier, the churches, too, felt impelled to federate. So came about the Methodist Unions of 1874 and 1883-84, the Presbyterian Union of 1875, and the formation of the Anglican General Synod.

At Confederation only the barest beginning had been made in the economic development of the rich heritage of the new Dominion. There was need of men. And since 1867 active immigration policies have been characteristic features of Canadian political life. The period 1867-1878 was a period of foundation laying. In 1878 came the National Policy as a conscious effort to preserve the home market. Prosperity revived, although the next two decades continued to be days of trial. The opening of the West from 1896 onward meant the coming of steady prosperity. By the outbreak of the Great War in 1914, the two coasts of Canada were linked in triple bonds of steel, and a

constant flow of immigration was peopling the waste places of the land. The farmer, manufacturer, miner, fisherman, lumberman, were in high hopes. Then intervened the troublous war years of 1914-1918, with their heavy sacrifices of men and money. The difficulties of readjustment that followed the War were reflected in the unsettled political life of the nation. Then till 1929-30 everything seemed on the upward trend. The West reorganized its agricultural industry, especially on the side of marketing. The Wheat Pool appeared to bring a new economic stability and fresh courage. Farmers looked forward hopefully to the Hudson Bay route, and great expectations were entertained for the mining development of the North. With the making of the West the whole Dominion was, it was believed, at the same time made. The outstanding problem of Canada was immigration, the peopling of the country with desirable settlers, for the citizenry of a land is of infinitely greater importance than economic prosperity. Then arose difficulties due to a severe drouth over a considerable dried-out area, a heavy fall in prices and enormous difficulties in marketing due to an unparalleled world-situation, a shutting-off of immigration and a contraction of bank credits that reduced considerable areas to practical barter and even in some sections led to talk of secession. The entire economic situation became bewildering.

Towards the making of the nation, invaluable contributions have been made by the home, the school and the church. Canada has been jealous to protect the interests of family life, and its tone has been high. The

educational expansion in the Dominion, both in material equipment of buildings and the number of students, and in the raising of standards and the diversifying of courses has been little short of a miracle. And the churches of the Dominion have proved aggressive, particularly in Home Mission enterprise on the Frontier and in Social Service in every field of life.

#### 6. THE GAINING OF A STATUS

We have seen how Canada attained to self-rule in 1848-9, and how Confederation in 1867 laid the basis for the making of the nation. The question that was bound to emerge was: What was the status of Canada in the British Empire? If that of a Colony, what subordination did this colonial relation imply for her, and for her sister Colonies, with respect to the Mother Country? Would Canada remain content short of equality of status? The answer to these questions came by way of a discussion of Naval Defence, Colonial and Imperial Conferences, and participation in the burdens and sacrifices of the Boer War and the Great War, of 1914-18.

The first Colonial Conference arose out of consideration of the defence of the Australian communities. In 1885 disputes with regard to the Indian frontier brought Great Britain to the brink of war. The superior power of the British fleets was not in question. But it was learned that Russia intended to have cruisers at large which could destroy ships in the Pacific and bombard the ports of Australia and New

Zealand, which were not equipped to defend themselves. These countries at once asked for increased protection to their coasts. Where would the cost come from? Warned by the mistakes of the Eighteenth Century, the British Government had made no attempt to devolve any such burdens upon a Colony, but, of course, the Colony was expected to be content with the provision made for its protection. When the Australian communities demanded further expenditure on their local defence, the British Government rejoined by asking how much they were prepared to contribute towards the cost of meeting their own demands.

The problem which had slept since the American revolution was thus revived. But the conditions for handling it were greatly improved. The new Dominions had what the Colonies had lacked—responsible executives with which the question could, at least, be discussed. And discussion was the immediate result. The occasion of Queen Victoria's Jubilee in 1887, when representatives of the Dominions were assembled in London, was seized as an opportunity for holding a Conference to consider the matter. A similar occasion was offered by the next Jubilee in 1897. The spontaneous share taken by the Dominions in the South African War led to a third in 1902. Thereafter the Conference became a recognized institution. A fourth meeting was held in 1907, a fifth in 1909, and a sixth in 1911.

In 1907 the name of the Conference was changed from "Colonial" to "Imperial." The ideal was no longer that of a Mother Country with colonial depen-

dencies, but of equal nations discussing common concerns. But this very change in conception implied that Canada must be prepared to assume larger responsibilities to maintain her existence.

The first suggestion of the Conferences was that there should be colonial contributions to the Imperial navy. It came to be recognized that such would be contrary to the spirit of responsible government. Attention then was turned to the creation of Dominion navies. But this raised the question whether the Dominions could declare war. And Mr. Asquith declared that that authority could not be shared.

In 1911 had taken place a confidential discussion of foreign affairs held behind closed doors, which prepared the way somewhat for the Dominions' participation in the struggle of 1914. Two facts, however, were brought home to the Dominions by the outbreak of war:

1. That they had no voice in the conduct of foreign affairs.
2. That the management of domestic affairs ultimately depends upon the management of foreign affairs.

It became clear, moreover, that the people of the Dominions were, in fact, committed to war by the people of Great Britain.

The meetings of the Imperial Conference during the war were cancelled with the approval of the Dominion Governments. But genuine consultations between

Imperial and Dominion ministers took place in personal conferences, and there was an Imperial War Conference in 1917.

Since the War three Conferences have been held, in 1923, 1926 and 1930. It has now been established that in the general conduct of Foreign Policy, neither Great Britain nor the Dominions could be committed to the acceptance of active obligations except with the definite assent of their own Governments. And the Dominions have assumed responsibilities of their own, as, for example, Canada has appointed a Minister Plenipotentiary to represent its Government at Washington.

The Conference of 1926 defined the Status of the Dominions, including Canada, in relation to Great Britain. No Constitution has, of course, been adopted for the British Empire. Its widely scattered parts have very different characteristics, very different histories, and are at very different stages of evolution. But the constitutional position and mutual relation of Great Britain and the Dominions are now defined: They are autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any aspect of their domestic or external affairs, though united by a common allegiance to the Crown, and freely associated as members of the British Commonwealth of Nations.

Canada, which began as a French dependency, became a British Colony, achieved self-government, organized itself as a continent-wide nation, and is now

recognized as an autonomous Dominion in the British Commonwealth of Nations, equal in status to the Mother Country itself.

## II. BUILDERS OF THE DOMINION

We have discussed the formation of this Dominion as a sequence of stages or phases, and as a succession of constructive movements. Attention should now be drawn to certain types of persons who have made invaluable contributions towards the making of Canada. It will be possible to do little more than mention names, and of these only a few.

Of the discoverers we mention first Jacques Cartier, who discovered Canada itself. It would be alluring to follow him along "the Great River," as he calls the St. Lawrence, scattering saints' names among its capes, to watch him trade with the natives or as he stands amazed at the great trees or watches the bird life of the new land. But the happiest picture of Cartier is at Hochelaga, where the Indians brought to him all their sick for his healing touch. The documents show how this deeply-religious captain, moved with pity, ministered to them. "Seeing the suffering of these people and their faith, the captain read aloud the Gospel of St. John, making the sign of the Cross over the poor sick people, praying God to give them knowledge of our holy faith and of our Saviour's passion, and grace to obtain baptism and redemption. Then the captain took a prayer-book and read out, word for word, the Passion of Our Lord, during which all these poor people maintained great silence and were won-

derfully attentive, looking up to heaven and going through the same ceremonies they saw us do. After this the captain had all the men range themselves on one side, the women on another and the children on another, and to the headmen he gave hatchets, to the others knives, and to the women, beads and other small trinkets. He then made the children scramble for little rings. The captain next ordered the trumpets and other musical instruments to be sounded, whereat the Indians were much delighted." We mention another discoverer four centuries later—Dr. Frederick Banting, discoverer of insulin. The gulf between them is wide, but both were interested in healing, and, if Dr. Banting's trip to the Arctic means anything, both interested in exploration.

Of explorers we name two: Samuel de Champlain, founder of Quebec, father of New France, discoverer of Lake Ontario, and Alexander Mackenzie, who traced to its mouth in the Arctic Ocean the river that bears his name, and was the first white man overland from Canada to the Pacific Ocean. Mackenzie was the most resourceful and steadfast of explorers, and Champlain the most consecrated to his life's purpose: "I have loved the sea," wrote Champlain, "in my early years, and through my whole life. I have met its perils on the ocean and on the coasts of New France with the hope of seeing the lily of France able to protect the holy Catholic religion."

Of missionaries, we mention four: Jean de Brébeuf, who, at the village of St. Ignace, suffered martyrdom with red-hot hatchets hung under the arm-pits, upon

the breast and upon the loins, with a belt of bark fired with resin, and with nose and lips torn off by the Indians; James Evans, who, at Norway House, invented Cree syllabic and by printing with soot and sturgeon oil, and an old fur press and birch bark gave the Scriptures to the Indians; James Nisbet, who founded the city of Prince Albert and established the Presbyterian Church in Saskatchewan; and Bishop W. C. Bompas, Apostle of the North.

Of farmers we name Louis Hébert, the apothecary, who was first settler and farmer in all Canada; Angus McKay, of Indian Head, who was apostle of summer fallow to the Prairies; and Seager Wheeler, who was rejected for the navy, but became wheat champion of a continent and an LL.D. of Queen's University.

Of soldiers we place first Pierre Le Moyne, Sieur d'Iberville, and Sir Arthur W. Currie. D'Iberville rose, step by step, to his achievements from an obscure boyhood in the frontier village of Montreal to the eminence of the most distinguished Canadian of his time and the most skilful commander in the navy of France. He waged victorious warfare on Hudson Bay, in Newfoundland, New York and the Gulf of Mexico. He played a strenuous part in those two score years which marked the transition of Canada from a feeble little settlement on the St. Lawrence to the majesty of a Colony almost as large as Europe. Sir Arthur Currie rose from the obscurity of a real estate office in Victoria, B.C., to be commander of the Canadian Corps in France after Sir Julian Byng fought at Vimy. He led the Canadians in the fateful "Hundred

Days" from Amiens to Mons and returned to Canada to become Principal of McGill University.

Of planters of colonies, Thomas, fifth Earl of Selkirk, is the most outstanding. He established the Red River Settlers in the District of Assiniboia, and began the active settlement of the Western Prairies.

Educators must find a prominent place among the makers of Canada, and among these Thomas McCulloch, of Nova Scotia, and Egerton Ryerson, deserve mention both for their battle for the removal of sectarianism from education and for their constructive statesmanship. Ryerson founded Victoria University at Cobourg, and the Public School System of Ontario. Of Church educators Bishop Strachan occupies the most conspicuous position. Of university founders and leaders outstanding are Dawson, of McGill; Grant, of Queen's; Murray, of Saskatchewan; and Tory of Alberta.

The word "Poet," is a Greek word meaning "Maker," and Canada is becoming increasingly rich in poets. They have shown an appreciation of the beauty and loveliness of Canada. Where so many have excelled it is invidious to make selection, but the names of Lampman, Campbell, Scott, Roberts, and Carman, immediately occur to all.

Of statesmen the following have had exceptional vision and capacity: Talon, Carleton, Durham, Elgin, Macdonald and Clifford Sifton. Of railroad builders the following have left their mark: Mount Stephen, Van Horne, Strathcona, Shaughnessy, McKenzie and Mann. Of journalists mention should be made of

George Brown, Nicholas Davin, John Dougall, Lord Atholstan and John Ross Robertson.

Of makers of Canada there has been a heroic group among the women: Madame de la Peltrie, who founded the great Ursuline Convent at Quebec; Madeleine de Verchères, the child of fourteen years who held Castle Dangerous against the Iroquois for a full week; Laura Secord, who marched twenty miles through a country infested by the enemy to save Lieutenant FitzGibbon; Abigail Becker, who rescued the ship-wrecked off Long Point in 1854; the Women of Red River, of whom W. J. Healey writes: "the mothers, the teachers, the nurses of the land, obscure and unadvertised."

All are makers of Canada who labour honestly for her good or pray that she may be delivered from wrong ideals.

### III. IDEALS AND PRINCIPLES THAT HAVE BECOME CONSTRUCTIVE IN THE MAKING OF CANADA

The great movements that have made Canada have been discovery and exploration, settlement and the development of natural resources, the building of institutions of religion, culture and civilization, and the expression of our common life in works of industry and art and in political constitutions. These have called forth qualities of adventurous pioneering, of heroic endurance, of thrift, and of courageous faith and vision.

The principles that have been constructive in the making of Canada have been:

1. An appreciation of the needs of the Frontier.
2. A vision of a continent-wide Dominion.
3. Unity in national life.
4. Religious toleration.
5. Free education.
6. Responsible self-government.

In the famous speech which Thucydides put into the mouth of Pericles, Athens is declared to have become the place of education for all Greece. She, he claims, has been delivered from provincialism and materialism. Her citizens are neither lawless nor self-centred, but enlightened and public-minded. Canada, too, is a place of education, a house of the interpreter. She has been pioneer among the Overseas Dominions in the art of self-government. She is in an advantageous position to interpret the United States to Great Britain, and the Mother Country to our southern neighbour. Her great dangers are provincialism and materialism. A realization of the path she has travelled over in her making may contribute something towards giving her citizens some sense of pride in her achievements and status, and yield an enlightened public-mindedness that will fit them for their high place as Canadian citizens, and Canada herself for her great destiny as one of the freely associated members and autonomous communities of the British Commonwealth of Nations.

### CHAPTER III

#### *THE MAKING OF THE WESTERN PRAIRIES*

THE history of the Western Prairies is replete with more than ordinary human interest. Of all parts of this expansive Dominion, the country west of Hudson Bay has enjoyed the longest continuous connection with the Mother Land; it has witnessed the widest variety of experimentation in the business of government; it has made the most daring trial of the scheme of co-operative effort; its annals are most heavily laden with the romance of the fur trade; its rivers and lakes are haunted by the memory of the high spirit and intrepid courage of such dauntless pathfinders as Radisson and Hearne, as Fraser and Mackenzie and La Vérendrye; an abnormally high percentage of its population was born outside its borders, in many diverse quarters of the globe, and have come to work out once again, under modern conditions of life and intercourse, on those great plains reserved by fate for this purpose, the most absorbing and delicate experiment entrusted to the nations of the earth, the problem of a mixed people.

A glance at a map of Western Canada reveals a series of steppes or plateaus with three drainage slopes:

1. Into Hudson Bay;
2. Into the Arctic;
3. Into the Pacific.

On the eastern side of the Prairie land stand two gateways:

1. From Hudson Bay to Lake Winnipeg with streams flowing into the Bay—Churchill, Nelson, Hayes, Severn, Albany.

2. From the Great Lakes to Lake Winnipeg by the Kaministiquia and Grand Portage.

These drainage slopes and gateways explain the whole early history of Western Canada. For all the explorers and fur-traders came to the West by one or other of these two gateways; and the explorers and pathfinders, having entered the land in this way, sought by the rivers and lakes of the drainage slopes as their highways, to get out again in their search for the Western passage and the great seas.

The history of the West, falls into the following natural divisions:

1. The Old West—To 1870.

- (a) 1670-1811—The Period of Exploration and the Fur Trade.

- (b) 1811-1870—The Beginnings of Agriculture and of Permanent Settlement, and experiments in Social Life and Government.

2. The Recent West—To 1918.

The Coming of the People; the Laying of Foundations; the Establishment of Institutions; the Building of the Provinces; the Development of a Western Consciousness.

3. The New West.

## I. THE OLD WEST

(a) 1670-1811. *Exploration and the Fur Trade*

We know not for how many generations before the coming of the Whites, Red Men lived upon the plains. Here they roamed the great prairies, preyed upon the buffalo, but tilled no fields. Along the waters that empty into Hudson Bay they shot in their swift canoes, and far west, in the foothills, they rode on their wild ponies. Everywhere it was the life of the nomad. Cultivation offered no attraction to the lords of the plains. As a consequence these aboriginal folk did nothing to develop the resources of the land.

The story of discovery belongs rather to the history of Hudson Bay than to that of the Prairies. The history proper of Western Canada begins with the explorer and fur-trader. The story of their exploits constitutes a romance unsurpassed in interest and significance by a similar tale in any other part of the Dominion. Many mighty names appear upon the scroll of the pathfinders—the tragic Henry Hudson who gave his name to the stately river of New York, and his life to the great inland waters of the northern bay called after him; Pierre Radisson, dashing *coureur de bois*, who found his way by the route of the Great Lakes to Hudson Bay, and founded the trade in furs; Samuel Hearne, gossipy, observant traveller, who sought copper far on Arctic shores; La Vérendrye, who discovered the river on which to-day Saskatoon is built; Alexander Mackenzie, restless and intrepid explorer of sources of rivers and of mountain passes

leading to Pacific seas—these and many others extended men's knowledge of the Western land, traced the courses of rivers, crossed lakes, climbed mountains, traversed the plains, drew maps, wrote journals of travels till the Great Lone Land was perhaps better known in detail of configuration than any other unpeopled stretch of the same size anywhere else in all the world.

In 1670 this western land was handed over by the Merry Monarch of England to a company of gentlemen adventurers, calling themselves the Hudson's Bay Company, for two elks and two black beavers. It was a time when England and France were contending for the supremacy of the world, and the ships of these nations fought for the mastery on the placid inland waters of Hudson Bay. For nearly a century and a half, rival fur companies from London and the St. Lawrence, representing English and French-Canadian interests, exploited the pelts of animals and competed for the favour of the native population. We cannot, within the limits of this chapter, trace their methods of trade, the intricacy of their organizations culminating in the great fur councils, the open rivalry leading, under the Hudson's Bay and North West Companies, in the opening decade of the Nineteenth Century, to civil war and the wholesale debauching of Indians through strong drink, and finally the ultimate union of the companies.

The significance of the explorer and the fur-trader is that they spied out the land and maintained British connection. But neither regarded the West as home

and, apart from a little gardening around only a few posts, neither engaged in the tillage of the soil.

Perhaps the first white man ever to set foot within the bounds of what is now Saskatchewan, was Henry Kelsey, who, from being a London street arab, ultimately rose to the position of Governor at Fort Churchill. He probably reached the vicinity of where Cumberland House was later built, in the late summer of 1691. It would be almost possible to give a catalogue of the names of those who were in the Central Prairies during the next century. Pierre de la Vérendrye reached the Forks of the Saskatchewan in the autumn of 1749. Five years later Anthony Hendry passed close to where Prince Albert stands and wintered, perhaps, west of Battleford, after seeing the country between the branches of the Saskatchewan. On this trip Hendry saw already the houses of French traders who soon engaged extensively in trade under the leadership of Scotch merchants from Montreal. About 1774 Samuel Hearne and Matthew Cocking established Cumberland House. Among others who came before 1800 we can name Thomas Currie, James Finlay, Alexander Henry, the American Peter Pond, Alexander Mackenzie and Roderick Mackenzie.

(b) *1811-1870. The Beginnings of Agriculture and of Permanent Settlement, and Experiments in Social Life and Government.*

It was Lord Selkirk who inaugurated the era of permanent settlement on the Prairies, and to the Red River settlers belongs the honour of being the true

pioneers of the West. They first established homes upon the plains, and they were the first, too, to engage in the adventure of farming on the Prairies. The first reference to an attempt to establish agriculture in Western Canada is found in the instructions issued by the Earl of Selkirk to Captain Miles Macdonell: "It may be advisable to make a halt at the first tolerable situation that you find, and set the men to work there with spades to turn up some ground for winter wheat, while you go with a small party to explore."

At the Forks of the Red River, with nothing better than a hoe, these settlers began their farming operations in 1812. One settler was able to reap twelve and a half bushels of wheat from four quarts sown. That was in the summer of 1813. From such small beginnings has grown the Granary of the Empire. They had much to contend with in the floods, the grasshoppers, and the bitter rivalry of the great fur companies. An English bull and two cows were brought to the country by the North West Company with infinite difficulty and over long stretches of the journey with no better conveyance than a canoe. Sheep were brought from Missouri and Kentucky with many casualties by the wayside. Companies were formed for making wool out of the hair of buffaloes. There was a good deal of pioneer agricultural legislation, particularly about hay land and fires and roaming stock. Experimental farms were instituted and went by the board as hopeless failures. Some of the settlers even left the district, went to Canada and settled in York County.

The settlement was under the direction of the Council of Assiniboia, a government that was, indeed, largely representative, but was far from being responsible to the settlers. This Council had a Board of Works that supervised the roads and bridges. It had a Committee of Economy. Among the activities of this Committee we note that it offered ten pounds for the first mill set up in the settlement and five pounds for the best cheese which anyone should make.

This Council of Assiniboia instituted a tariff which levied imposts at the following rates on articles coming into, or going out of, the district: 1835, 7½%; 1836, 5%; 1837, 4%. For a brief period a preference in the tariff was given to British whiskey as compared with American, for the latter was found "profuse in quantity and deleterious in quality." A free list was established, on which live-stock was placed, and from time to time this list was extended to include stoves, school apparatus, church bells, tombstones and other useful articles. The Council most carefully regulated the whole question of the police and the liquor traffic.

In this period fall the humble beginnings of educational work—how humble those beginnings were may be gathered from the circumstance that in the year 1853 the sum of \$650.00 was rather grudgingly granted for education by the Hudson's Bay Company with the express stipulation that this grant was not to be taken for a precedent.

The Sixties saw two interesting experiments in Government—a Republic of Manitoba or Caledonia, where Portage la Prairie now stands, and, in the clos-

ing years of that decade, the Provisional Government that had to handle the trouble associated with the Red River disorders on the occasion of the transfer of the Company's territories to the Dominion of Canada.

Theirs is a noble story, that of the Red River pioneers, and not the least moving part of it was the rôle played by the women in their midst. This has been worthily and impressively described in W. J. Healey's book, "The Women of Red River."

Another splendid phase of these pioneer days was the heroic struggles of the early missionaries. There was no church life on the Prairies before the coming of the Selkirk Colonists. The great fur companies had at times encouraged exploration, but never mission enterprise. At most, a service might be read at a trading post, and the virtue of honesty inculcated. But factors and traders were interested in peltries, not in the salvation of souls.

But when the Red River settlers came, a new era was inaugurated. The majority were Presbyterian and Gaelic as well. They had been promised a minister of religion of their own persuasion. At an annual salary of fifty pounds, Lord Selkirk engaged a Mr. Sage, son of the minister at Kildonan, eminently suited in all other respects save that his acquaintance with Gaelic was not complete. To make good this deficiency, Mr. Sage was to remain in Scotland for a year. He, however, never came to Red River, nor, in spite of frequent promises and weary waiting, was a Presbyterian minister to arrive for four decades.

In the Roman Catholic Church the West was under

the ecclesiastical jurisdiction of the Bishop of Quebec. He had already sent Father Mesaiger to the Lake of the Woods. The Roman Catholic rite had been employed for baptisms, and perhaps even for marriages, by Captain Miles Macdonell, who evinced little taste for these ecclesiastical duties. It was on July 16th, 1818, that the first priest arrived, much welcomed and much needed, Abbé Joseph Norbert Provencher and his companion Abbé Dumoulin. In time, Provencher became Bishop of Juliopolis. In 1844 his district was detached from that of the Archbishop of Quebec, and Provencher became Bishop of the North-West. Much difficulty was experienced in inducing priests to remain longer than four or five years. They found it hard to live out the spirit of Bishop Plessis, uttered in 1823: "I have finished my task, you say? Our task will be finished only when we have devoted our whole life to the salvation of souls." Something had to be done. The secular clergy failed the West. Nothing came of a request for help from the Jesuits. At a critical moment came the Oblates. On August 25th, 1845, arrived the vanguards of that religious Order which was to do so much for the extension of the Roman Catholic Church in the West—Father Aubert and a young man scarcely into his twenties. "What!" exclaimed Bishop Provencher. "I asked for men, and here they have sent me a boy." That "boy" was Alexander Antonin Tâché, then only a novice and sub-deacon, soon to show himself a man and destined, as bishop's successor, to leave as large a mark on the history of the Church in the West as had his ancestor

La Vérendrye upon the exploration of these same plains.

For the next sixteen years not a single secular priest came. On June 24th, 1850, Father Tâché, at 27 years of age, became Bishop coadjutor. On November 3rd, 1851, he succeeded Bishop Provencher, becoming Bishop of St. Boniface.

The first Anglican missionary to arrive was Rev. John West, who came in October, 1820. He found it hopeless to overcome the prejudices of the Scotch settlers against the English liturgy, and left the colony in 1823. This struggle against the English liturgy persisted for years. The diocese of Rupert's Land was erected and Bishop David Anderson consecrated in 1849. Bishop Machray came in 1865.

The Wesleyans arrived in 1840 with Rev. James Evans at Norway House and Rev. Robert Terrill Rundle, at Fort Edmonton. Rev. John Black came in 1851, the first ordained Presbyterian minister in the West. "The greatest occasion ever known in Kildonan was the day when we had our own church and minister again," declared a settler who had waited long for Presbyterian ministration on the Red River.

## 2. THE RECENT WEST—TO 1918

In 1870 the Prairies possessed one considerable community near the present Winnipeg, and incipient settlements at Portage la Prairie, Prince Albert and Edmonton. Apart from these and outlying mission centres and fur-trading posts, the Prairies were still a Great Lone Land. Wandering tribes of Indians, great

herds of buffalo, the trader bringing supplies along the rivers to the Company's forts and returning with convoys of canoes laden with pelts, such were still the Prairies with their great solitudes broken only occasionally by the creaking of a Red River cart or the bustle and stir of a buffalo hunt.

Outside the Red River Settlement the Hudson's Bay Company had given no active encouragement to settlement or agriculture. Sir George Simpson entertained an unfavourable opinion of the country on the Saskatchewan. He declared before the Select Committee of the British House of Commons in 1857: "I do not think that any part of the Hudson's Bay Company's territories is well adapted for settlement; the crops are very uncertain."

Experiments, however, had been made in farming at Cumberland House, Fort Qu'Appelle, the Touchwood Hills, Fort à la Corne and the Nepoween Mission. The most significant beginning of settlement was at the Prince Albert Mission. Here, in August, 1866, Rev. James Nisbet came to work among the Cree Indians. He founded Prince Albert, planted the Presbyterian Church, pioneered the agricultural industry in the northern central Prairies, and inaugurated the first regular school within Saskatchewan. When the Territories were formed in 1870, the Indians were not yet settled on reserves, nor grouped in settlements. There were few Whites in Saskatchewan, for instance, apart from mission settlement and fur-trading posts. Of these latter there were: Fort Pelly, Cumberland

House, Fort à la Corne, Fort Carlton, Fort Pitt, Fort Touchwood and Fort Qu'Appelle.

In Alberta the Red Deer divided spheres of influence between the Company and Free Traders on the north and Americans on the south, who had established trading posts to carry on their brisk trade in whiskey. Indian tribal war was rife. Missionary enterprise was confined to the north. There was an important trading post at Fort Edmonton, and mission centres at Victoria and St. Albert. "At that time," writes McDougall, "Edmonton was the metropolis of the whole western country. It was only 1,200 miles from a railroad and some thousand miles from a telegraph office, and there were no regular mail communications."

In 1870 the Prairies were transferred to the Dominion. The hopes of those who favoured political union with the East were amply fulfilled. In the decade 1871-1881, the population of Manitoba nearly quadrupled. Settlers came by way of the United States, for as yet there was no railway from the East. The more adventurous or dissatisfied spirits began pushing further westward. The community at Prince Albert was augmented by arrivals from Kildonan. After the troubles of 1870 discontented half-breeds squatted near St. Laurent, on the South Saskatchewan, and at Willow Bunch, in the Wood Mountain. Homesteads were patented first in 1873. Soon farm settlements stretched westward, and by 1879 farm houses and cultivated fields were in sight all along the main road for 250 miles west of Winnipeg. In 1874 surveyors for the telegraph line used for headquarters a spot on

the Battle River, called "Telegraph Flats." Its name was later changed to Battleford. This site was chosen for the Government Buildings of the North West Council, erected in 1877, and soon became the centre of a settlement. Settlements in the southern part of Saskatchewan made but slow progress before the coming of the railway. Within Alberta the Indian population still outnumbered the white.

Till the building of the railway the chief means of transportation were canoe, Red River cart and sled. The major trails ran westward from the Red River, the chief being the Portage Trail. Minor trails connected the growing settlements. The trails followed old fur-trading routes.

During the Seventies the buffalo hunts abruptly ceased. This constituted a revolution for the Indians, who were forced to give over old nomadic habits and to adopt a less migratory existence. But a still greater economic change was at hand. Through the coming of the railway, trader and hunter gave way to rancher and farmer.

The building of the railway opened up the Prairies. The Half-breed Uprising attracted attention to the West. Settlers from Eastern Canada and the British Isles brought with them their household effects and ideas of social organization. The Ontario element in the population was the gift of the Canadian Pacific Railway. Indeed, these settlers have always tended to predominate along this railway, particularly along its main line and older branches.

The coming of the railway in the early Eighties

produced a "boom" in Manitoba that promised to make a city of every hamlet fortunate enough to find itself on the railway. When the Canadian Pacific Railway arrived, unrestrained advertising, unscrupulous mis-handling of public confidence, subdivision exploitation, sudden opulence, later so familiar to the West, disturbed the little Prairie communities as train load after train load of speculators was dumped upon the West. Public improvements were undertaken out of keeping with the population of the towns. Though immigration was for a time stimulated, depression followed when the boom broke. Only slowly and by painful efforts general credit and industry were re-established.

An attempt was made to bring in settlers through colonization companies. Some companies brought in not a single settler. In Saskatchewan, where they were particularly active, only seven companies placed more than 50 settlers each. The Temperance Colonization founded Saskatoon. The site was picked by John N. Lake: "We thought of Minnetonka for a name, but we found some Saskatoon berries and that settled it."

Hard upon this movement of population from Ontario followed English settlers and Scotch crofters, who were settled in groups or, who, when possessed of capital, sought to establish large farms. Large farms, of which an outstanding example was the Bell Farm of 64,000 acres at Troy, in the main proved disastrous. Of the crofter settlements may be mentioned the Benbecula or Gordon-Cathcart Colony, south of Wapella.

The comparatively slow growth of population on the Prairies was due to many causes. Alternate sections of land were reserved for the railway. This scattered settlement and retarded establishment of schools and churches. In Manitoba provincial railway charters were disallowed. Throughout the Prairies there was a failure to prosecute the building of branch lines. In the territories the Council possessed neither initiative nor power; but the Assembly inaugurated in 1888 an aggressive policy of advertising the resources of the country. The uprising drew the attention of the East to the possibilities of the Prairies. The result was that during 1888-97 the annual rate of immigration to the territories was increased fivefold over that of the previous decade.

A vigorous policy of advertising was inaugurated in the United States, the British Isles and Europe, and a network of agencies established to impart information and to assist immigrants. Displays of produce of the country were arranged for exhibitions. Illustrated publications describing opportunities in the West were scattered broadcast in many countries. The peasants of Europe began to read, each in his own language, of the "Last and Best West," which offered free land.

The American invasion, which developed slowly from the time of the World's Fair in Chicago, gathered strength under the Sifton scheme of advertising. The flow of population became a steady stream from 1900; and, under the allurements of free and cheap land, increased in volume till homesteads were exhausted. The building of Hill's railways, the opening of the

Soo Line, the booming of real estate, the coming of Mormons to Alberta and of other religious and racial groups to other districts, all combined to swell this tide of immigration. The Great War, however, and the growth of economic difficulties associated with credit conditions, sale of machinery and grain marketing, served to check the movement. In general, the Americans have kept to lines that run north and south, and, having followed them up, have turned off to Western branches. Of the American immigration about one-third is North-European of the second generation. The father came from North Europe to the northern Central States, and the children in the next generation pushed northward to the Prairies. By this way came many Norwegians and Swedes, but not Icelanders, who, for the most part, came directly to Canada. A second third of the American immigration is of Yankee stock. They belong to the westward movement that came from New England and other eastern sections of the United States, by way of Ohio and the Mississippi, to the American North West, and thence to Canada. This journey probably required about three generations to complete. The remaining third consisted of British and Eastern Canadian folk who were repatriating themselves, sometimes in the first, sometimes in the second, generation.

Unsatisfactory labour conditions in the British Isles, particularly after the Boer War, directed attention to the overseas Dominions. In no other part of the world was the Dominion propaganda so effective. The British population of the Prairies increased rapidly

during the Nineties, but the growth was phenomenal in the pre-war period of the new century. Settlements grew up in all three Provinces almost entirely of British stock. But the Barr Colony, located at Lloydminster, attracted the greatest attention of all. The notoriety which it gained did more, perhaps, than the whole output of immigration literature distributed prior to 1903 to attract British attention to the territories. To its association with the Barr colonists, Saskatoon owed the impulse that launched it on its career as leading distributing centre of central Saskatchewan.

The Primitive Methodists organized a colonization company to introduce settlers to the Prairies in the Eighties. Other religious groups undertook to establish settlements. The first Jewish community was founded in 1885 at the Moose Mountain, by Baron de Hirsch. A colony of German-American Roman Catholics settled at Muenster. All the French settlements, of which there were many in all three Provinces, tended to become religious groups. An advance guard of German-speaking Mennonites—the first Europeans to settle in the Prairies after Confederation—came from Russia to Manitoba as early as 1874, with a promise of their own schools on the part of the Dominion Government. By 1875 they had established an extensive community of 6,000 in Manitoba. They demonstrated the possibilities of open prairie farming and the feasibility of growing flax. Later many settled in Saskatchewan in the neighbourhood of Warman, from Herbert to Swift Current, and in smaller com-

munities at Guernsey and elsewhere. Another religious group was the Doukhobors. They took up land in Saskatchewan between Kylemore and Veregin, and between Langham and Prince Albert. They were Spirit Wrestlers, dissenters from the Orthodox Russian Church. The Community Doukhobors were under the leadership of Peter Veregin as a Christian Community of Universal Brotherhood. Many, however, broke away from his sway and became independent. The largest racial group from central Europe on the Prairies is constituted of Ukrainians or Ruthenians. Some of them are Ruthenians of Galicia, Bukowina, and districts northeast of Old Hungary. They belong, for the most part, to the Uniat Church. They acknowledge the authority of the Pope, but keep the Greek Ritual. Magyar communities developed at Woodridge, Manitoba; and near Lethbridge, Alberta; but larger and more numerous settlements within Saskatchewan. The first Magyar group took up homesteads near Esterhazy, in 1886. In 1892 a small colony of 125 located at Otthon. Then another Hungarian settlement was made at Wakaw. Scattered through the central Prairies are a dozen Bohemian settlements, of which the earliest dates from 1904. The largest, between Esterhazy and Langenburg, contains 150 families mostly from southern Russia. Comparatively few Germans came from Germany itself. They have been for the most part German-Russians or Americans from the northern Central States. Among the Germans are St. Peter's Colony, near Humbolt, and other groups settled near

Rosthern, Holdfast, Dundurn, Perdue, Haultain, Odessa, Kipling, Melville, Lanigan, Middle Lake, St. Walburg, St. Brieux. These have proved thrifty settlers and deserve the prosperity which they have reaped. Their social life has been enriched by church activities, and their consciousness of racial distinctiveness deepened by publications in their own language.

No group has exhibited greater capacity to adapt themselves to Canadian life than the Icelanders. About 1876 some 250 came to the shores of Lake Winnipeg. The Icelanders have been particularly successful in Manitoba, and, more recently, in Saskatchewan. Many have attained to positions of eminence in the political, academic and economic life of the Prairies. Scandinavians have come mostly through the Middle States, although some, as a result of assiduous propaganda, came directly from their homelands. They settled in large numbers near Macoun, along the Soo Line, near Outlook and Conquest. About 1906 a settlement of Finns was established west of Dunblane. They have proved radical in their economic views. Scattered throughout the Prairies are other groups. Poles are interspersed among the Ukrainians. Roumanians are found in various centres, though not in large numbers. There are even a few Persians north of North Battleford. In the cities Greeks came to compete for the better-class restaurant business. The Chinese almost monopolize the laundry trade, apart from steam laundries, and there are few towns where they have not established an "eating-house."

The Prairies are wide. The mutual intercourse of

these peoples has been hampered, and their interaction retarded owing to the area over which settlement has spread. But there has been the unifying influence of common economic environment, common political institutions and like educational systems for children. Inter-marriages have taken place on a considerable scale.

In the making of the West the big things have been done by Eastern Canadians and Britishers. Thus, apart from outstanding exceptions like Van Horne, railroads were built by Canadians and British. Order was established by the Mounted Police, largely British. The old Hudson's Bay Company was chiefly the work of Scotsmen. The development of government, of political, social, religious and educational institutions has been the achievement of Canadians. The feeling for "land" as the fit place to make homes is the gift of the Europeans. But to Americans the people of the Prairies owe much in alertness of mind, in practical initiative, in courage, in shrewdness, in a determination to exploit and to make the most of the country.

Such has been the story of the settlement of the Prairies. But the Prairies have witnessed as well political development—one trend for the region of the Red River, another for the North-West Territories and the new Provinces—the growth of municipal and educational institutions, the development of church life, the maintenance of law and order, and an economic progress that has become increasingly diverse and amazingly rapid.

The transfer of the Red River Settlement to the Dominion was not accomplished without a disturbance. Misunderstanding, personal ambition, suspicion, usurpation of authority in setting up of provisional governments, frustrated attempts at reconciliation, murder, and, finally, intervention of troops mark the transition to the Province of Manitoba. There was the real fear on the part of Louis Riel and his associates that the transfer would impair French influence and the prestige of the Roman Catholic faith. Even after the quieting of the disturbances the spectre of Riel hovered for years over Manitoba. The period 1870-1880 was a time of foundation laying. In 1876 the Legislative Council, by a self-denying Act, voted its own dissolution. Railway development became a matter of party agitation which overthrew the Norquay Government. Then the school question came to the fore, and the matter of taxing Roman Catholics to support public schools was carried to the Privy Council. The Dominion Government interfered in a remedial order and the Manitoba School Question became a disturbing issue in the whole Dominion. After the removal of the school question from practical politics, the extension of provincial boundaries, the state of the provinces' finances and the handling of liquor became live matters of debate.

When the Province of Manitoba was created on July 15th, 1870, it was granted responsible government. But there was no thought of bestowing responsible government, or even representative govern-

ment on the remainder of the Prairies. The administration of this vast stretch of country was vested in the Lieutenant-Governor of Manitoba. He governed from Fort Garry with the assistance of a Council whose members also were resident in Manitoba. During the summer of 1870 a serious problem confronted Lieutenant-Governor Archibald. Smallpox broke out on the Saskatchewan. A year previous it had appeared among the Blackfeet. The Crees on the war-path had mutilated some corpses to carry off their scalps. These had been victims of smallpox. The havoc that resulted was terrible. It is from Father Lacombe that we gather our chief information about the ravages of the fearful plague. The Lieutenant-Governor, in the emergency, appointed a Council of Three. This Council passed some very stringent ordinances on the subject of smallpox and spirituous liquors. A Saskatchewan Board of Health, made up largely of clergymen, was appointed. The sending of furs out of the country was prohibited. At last the measures proved effective, but not before the Indian population had been decimated. Then it was discovered that Lieutenant-Governor Archibald had mistaken the terms of his commission. His Council of Three had been *ultra vires*. But it is interesting to note its constitution—an Englishman, a French half-breed, and a Hudson's Bay Company representative, the last being Donald A. Smith. These were the elements that then made up the population of the Prairies.

The need for the smallpox legislation passed. But the new Council, under the new Lieutenant-Governor, Alexander Morris, determined to re-enact the legislation to prevent the sale of spirituous liquors in the North-West Territories. On March 8th, 1873, was enacted the first piece of formal legislation by a regularly constituted governing body of the Territories—a prohibitory measure. This adopted for the Territories the Smith Act, a measure by which Donald A. Smith had forbidden the importation of intoxicating liquor into the Company's Territories. The immediate cause of this legislation in March, 1873, was the report of Captain W. F. Butler. He had been sent out as a scout or commissioner of the Dominion Government to report on the condition of the Territories, to decide whether troops were necessary, to ascertain the ravages of smallpox, to enforce the liquor law, and in general to report on the natives. Under the circumstances the Dominion Government took three steps. It organized the North-West Mounted Police particularly with the view to suppressing the whiskey-trading and bootlegging in the Whoop-up-country. It entrusted the supervision of Territorial matters to a new Department of the Dominion Government—the Department of the Interior. And it appointed a separate Lieutenant-Governor for the Territories, the Honourable David Laird. He was to govern under a new Act, the North-West Territories Act, 1875. The first step towards responsible government was now taken. Henceforth the government of the Territories was to be by men

who were resident within the Territories themselves, not by men who governed from the capital of an adjoining Province. In keeping with this step the Territories received a capital of their own. Battleford had been selected for that signal honour. For one year, till the necessary buildings were erected at Battleford, the seat of Government was at Livingstone, Swan River, and here in the spring of 1877 the first session of the new North-West Council was held. To-day a tablet marks the meeting place of this first North-West Council, about three miles north of the town of Pelly, on the Canadian National Railway. Then in 1878, 1879, and 1881, the Council met in Battleford in the Legislative Buildings and Government House, which have now been handed over to the Seventh Day Adventists for a School Home.

In 1871 the Dominion Lands branch was organized under charge of Colonel John Stoughton Dennis, who, as Surveyor-General, originated the system of surveys under which the land of the North-West was parcelled out. The issue of patents began in 1873. In that year 46 were granted.

Whiskey traders had penetrated the southern and western portions of the Territories and were making their baneful influence felt among the tribes of those regions. In the Blackfeet country they had palisaded posts to which they gave such names as "Whoop-up," "Slide Out," "Stand Off." A raid from Fort Benton, Montana, on the south-western part of this Province in 1872, resulted not only in a large traffic in drink,

but in a great loss of life to the Indians on "The Massacre Ground." The new police, after a ride of 700 miles, came to restore order. It is interesting to read in the early files of Saskatchewan papers, about the sale of "Pain-killer," "Pink-eye," "Campbell's Tonic Elixir," "Blood Bitters," the essence of Jamaica Ginger, and kindred other substitutes for strong drinks. In September, 1880, the Saskatchewan Total Abstinence Association was formed at St. Mary's School House at Prince Albert, and the pledge of total abstinence taken by the Bishop of Saskatchewan and the Rev. J. McKay, J. Settee, E. Matheson and Thomas Clarke. The system of liquor control then in vogue in the Territories was known as the Permit System. During 1880 some 600 permits were granted, each for two gallons of liquor. It is interesting to note that the Territorial papers of the time, notably the *Edmonton Bulletin* and the *Saskatchewan Herald*, championed this system of control. The chief criticism came from outside the Territory from a paper now defunct, the *Winnipeg Times*.

In the Seventies the Churches began to get solid footing in the Territories. Before the Eighties, Presbyterians, Methodists, Roman Catholics, and Anglicans, had established themselves permanently throughout the Territory. All were engaged in both White and Indian work. The names of these pioneer workers are all well-known, and are treasured in the records of their respective Churches.

The Territory was still the land of the trader and

the hunter. In transportation the canoe and the Red River cart reigned supreme except for the competition of the buckboard and the saddle. The white men were still much less numerous than the red men. Along the Saskatchewan and the Qu'Appelle were signs that a great revolution was at hand. In the new order that lay ahead, the rancher and the farmer were to come, first from Ontario and the East, then from the ends of the earth, for homes were beginning to be established. This was in keeping with the prophetic utterance of the Honourable Alexander Morris, contained in his first address to the North-West Council:

"A country of vast extent, which is possessed of abundant resources, is entrusted to your keeping; a country which, though at present but sparsely settled, is destined, I believe, to become the home of thousands of persons, by whose industry and energy that which is now almost a wilderness will be quickly transformed into a fruitful land where civilization and the arts of peace will flourish."

From the outset the settler was assured of three fundamental advantages, security for himself, education for his children, and the presence of the missionary. That he enjoyed the first in spite of considerable native population, which, in the early Seventies, especially in the south-western portion of the Territories, was often none too tractable, was due, above all, to the North-West Mounted Police. The Half-breed Uprising was, apart from the whiskey troubles of the early Seventies, the only serious interruption to good

order in the history of the Territories, and for that the blame in no small degree lay elsewhere than in the West. There was no "Wild West" on the Canadian Prairies, at any rate not after the police suppressed the illicit liquor traffic in the Whoop-up country.

It was the building of the Canadian Pacific Railway in this period that inaugurated the recent North-West. The trains reached Regina in the late summer of 1882. It took little more than a decade to lay the foundations of the Territorial system. In 1884 was passed the ordinance for the establishment of schools. The first four districts were erected in 1884—Moose Jaw, Qu'Appelle, Prince Albert, Regina. Saskatoon was number 13. The years 1883 and 1884 saw the beginnings of municipal organization. An attempt was made to model Western communities after the Eastern pattern. Regina and Moose Jaw became towns and four rural municipalities were established: Fort Qu'Appelle, Wolseley, Indian Head and South Qu'Appelle. In 1884 a High Court of Justice was established, and in 1886 the Supreme Court of the North-West Territories. Thus it will be seen that the educational, municipal, and legal foundations were already laid, and the railway in operation when the Half-breed Uprising attracted men's minds to the North-West. This Uprising advertised to the East as nothing else could have done, that the West was a fit place for the homes of white men. It gave an impulse to immigration as did the Boer War a decade and a half later.

This period was formative for the work of the Church. Father Lebret came to Qu'Appelle in 1884 and established the Roman Catholic Indian Industrial School there. About the same time the first Roman Catholic missionary was sent among the Cree Indians. In 1890 the Diocese of Prince Albert was erected. In the Anglican Church the Diocese of Saskatchewan came into being in 1874, and that of Qu'Appelle in 1883, and Emmanuel College was founded as a training school in 1879. About the same time the Rev. Wm. Bee established a Primitive Methodist Colony at Pheasant Forks, and the Methodist work was planted at Prince Albert, Battleford, Broadview, Moosomin, Moose Jaw, Regina and other places, by Rev. Thomas Lawson, Rev. J. Joslyn, Rev. T. B. Wilson and other Methodist clergymen. The Presbyterian work took on new life with the aggressive superintendency of Dr. James Robertson. Congregations were established along the Canadian Pacific Railway in addition to those in the north.

The Territorial papers continued to endorse the system of liquor control by permits and to protest against a policy of granting licenses for the Territories. From 1887 on, an agitation grew stronger to introduce a License System. In 1891 Dominion legislation gave increased power to the Territorial Assembly. It was granted the right to regulate the liquor traffic and the jurisdiction over shop, saloon and other licenses. The upshot was that the License System was decided upon. The reign of the Bar commenced as from January 25th, 1892.

An event of outstanding importance associated with the Half-breed Uprising, was the introduction of the summer fallow. Some of the farmers in the south had to absent themselves from their farms owing to these disturbances. It was found that in the following year those fields where ploughing had been done and the land left fallow, had an excellent crop. Moisture had been stored up. The principle of the summer fallow for the West had been discovered. The apostle of the summer fallow was Dr. Angus McKay, of Indian Head. In the same year, 1885, the introduction of Red Fife wheat definitely proved that wheat could be profitably grown if only a market could be secured. The absence of a market, however, kept the attention of many diverted to the raising of stock.

In this period a commencement was made with Territorial papers. The *Saskatchewan Herald* had begun at Battleford as early as August 25th, 1878. *The Prince Albert Times* and *Saskatchewan Review of Prince Albert*, the *Qu'Appelle Vidette*, the *Regina Leader*, the *Edmonton Bulletin* and other papers, were born in the Eighties. In 1884 was published in Saskatoon a manuscript paper called the *Saskatoon Sentinel*, from which we quote an editorial in the shape of a reply to "Sufferer":

"Evidently you possess the blues. What did you expect Saskatoon to be—a second edition of Montreal or Chicago? You are too darn 'previous' for the country, friend. We want men of pluck and spirit out here, able to do lots and give their tongues a rest.

If you can't find more suitable employment, gather mushrooms and say your prayers, that is, if you do pray. Try the digging of a cellar, 14 by 10. From experience we can recommend it as an excellent cure for your contemptible ailment."

On March 31st, 1883, the *Regina Leader* published an editorial entitled "Progress of Regina":

"New buildings are rising along Broad Street on which now all the lots are taken up under building conditions, and within the area bounded by South Railway, Victoria, Albert and Broad Streets there is room for a good city. The railway traffic is increasing. Arrangements are in progress for digging a public well. Churches are about to rise, and what is better than this, there are already in Regina ministers of the Gospel who are emphatically first-class men. A citizen has been born in Regina, and in time such an event will be no longer singular. There are a considerable number of lawyers here—a sure sign that there will be something worth fighting over. The hotels are full, though we have heard a discontented landlord say that he would not think his hotel full until his guests were lying thick as eels in a mud-hole—in beds, bunks, and along the passages. Around Regina for twenty miles the land is taken up, and this is the reason why people have faith in the most maligned city the world ever saw."

Nothing in this whole period eclipses in interest and significance the struggle for self-government in the Territories. This took the form of a protracted contest between Lieutenant-Governor Royal and the Legislative Assembly during the years 1888-1893. The

North-West Territories Act had made provision for increasing the number of the elected members of the North-West Council as population increased. As these popular representatives became more numerous they exhibited a growing interest in all matters that concerned the people, in schools, agriculture, finance and municipal organization. In 1888, the North-West Council, which had been partly appointive, gave way to an entirely elected Legislative Assembly. To understand the issue, it should be borne in mind that the Assembly possessed not Provincial, but only Territorial powers; that the finances of the Territories were derived from two sources: Territorial revenues and Dominion grant; that the Lieutenant-Governor of the Territories regarded himself as an official of the Dominion Government and responsible to it, and that in the first session Lieutenant-Governor Royal had permitted the Advisory Council to frame the Estimates. The heart of the struggle was over the double issue:

1. Was the Advisory Council or Executive Committee responsible to the Assembly or to the Lieutenant-Governor?

2. Was the Lieutenant-Governor responsible in this matter of the grant to the Assembly through its advisers or to the Dominion Government?

In a word, this contest for control of the purse was a struggle for responsible self-government. The outstanding protagonists were Lieutenant-Governor Royal and Frederick Haultain. In five years there were nine different Governments, four different Advisory

Councils and five different Executive Committees. But it was rather a struggle for the people than by the people. While their representatives in the Assembly fought their battle, the people themselves were rather indifferent and apathetic, and were fearful of incurring increased expenses. The Territorial papers were divided in their sympathies. The Dominion members and Senators gave little support, and even offered active opposition. But the contest lasted through five years, raising constitutional issues of primary importance. Victory came to the members of the Legislative Assembly. On the departure of Lieutenant-Governor Royal in 1893, responsible government had been achieved in fact. In form it became complete in 1897, when the Executive Committee was replaced by the Executive Council.

It is of the utmost importance that the Territories should have emerged from tutelage, should have had the main lines of educational, legal, and municipal systems determined, should have learned the elements of agricultural industry, and should have attained responsible self-rule prior to the great influx of people that set in at the end of the Nineteenth and in the opening years of the Twentieth Century.

The opening years of the Twentieth Century to the Great War were marked by three features:

1. The great influx of peoples from Europe and elsewhere.
2. The problems associated with growth—the

foundation of the Provinces, the establishment of Provincial institutions and the steady growth of every department of Provincial life—the Parliament Buildings, the new Departments of Government, the Secondary Schools, the Universities and Colleges, telephones, the growth of cities, the extension of railways, the expansion of the Farmers' Movements, the pressing problems of marketing, the real estate boom, the introduction of the automobile on a large scale, the reciprocity campaign, the development of Churches and Public Schools.

3. The outbreak of the Great War. This entailed heavy sacrifice of life, an acute disturbance of prices, the more stringent control of the liquor traffic, a cessation of extensive building programmes, the giving of votes to women, the income tax, and a new interest in the New Canadian.

### 3. THE NEW WEST

The recent West witnessed the foundation-laying. In that period Church life was securely founded, the main lines of railway were built, the educational systems and the universities were established, the secrets of Prairie agriculture were mastered, and floods of immigration were let loose upon the plains. The recent West learned well the technique of pioneering. It contended against the absence of material for building and the heavy cost of transporting groceries, manufactures, fuel, clothing. It recognized the dangers of the too exclusively rural character of its industry,

and the social and economic isolation of all life on the Prairies.

But a new West is now emerging. It is a new West of a rapidly growing and increasingly cosmopolitan population, of a consolidated life and community spirit, of the Wheat Pool, of new alignments in church life, of a highly developed Provincial and Western consciousness, of a multiple contact with the peoples of the world, reaching out no longer merely to Eastern Canada by way of the Great Lakes, but also southward to the United States, westward, by Vancouver and Prince Rupert, to the Panama and the Orient, and ever expectantly by the Hudson Bay route to Europe and our own Atlantic seaboard. It is a West where ever-new branch lines and freshly discovered types of wheat are pushing back the fringes of cultivation and opening up new settlements. The new West is becoming a new North. The newcomers, until recently, have been arriving by thousands. There is little doubt that the future complexion of our national stock is being determined in these momentous days. Western Canada is becoming a little world in itself with the tribes of the earth brought to dwell within its borders. It is not a time for hysterical shrieking against aliens, but for a spirit of neighbourliness.

The new West needs every resource of faith and work, of organization, education and co-operation, of sympathy and understanding. Every worthy citizen will support every good influence that makes for high ideals, for noble character, for greater efficiency. We

mention specifically the school and the Church, but we mean also every home, every group, every club or institution or other organization that gives spirituality to our aims, or solidity to our character, or efficiency to our work, or sympathy and understanding as between fellow-citizens.

In Saskatchewan is a hill, conspicuous for many a mile, that is called Last Mountain, and near by a long narrow lake called Last Mountain Lake. The Indians of that region have a legend concerning their creation: "When the Great Chief of the world completed the building of all the hills, He found He had a little material left over, and He looked about to see where He should put it. Presently He saw that the Prairie lay smooth and level for many days' journey, unbroken by mountain, lake or stream.

" 'What fitter place than this to lay good soil?' He said, and in the midst of the Prairie He built a mound with the dirt that remained from the hills, and scooping a hollow with His hand, He made of the water left over from the river, a long lake. And He breathed on it so that the grass grew and trees, and the birds and the buffalo came to rest in the shade.

" 'Good,' said the Great Chief. 'All that is wanting is a name.' And, lifting up His voice He summoned all His braves to Him, and they came on wings like the eagle, greeting their Chief with a shout like thunder booming among the hills.

"From the Great Chief's head the lightning danced and about His arrows the comets played, and raising

His spear, He cried, 'The world is finished. I have made it all.'

"At this such an acclamation rent the air as had never been heard before nor will be again, and from the wigwams of the air the squaws and maidens streamed, their robes flying about them like stars and veils of clouds.

" 'It is finished,' repeated the Great Chief, 'and with what remained from the task I have just now raised a small mountain and filled a long narrow lake: To whomsoever shall give me the best name for this lake and mountain, I will give a blanket beautiful as a rainbow. Who speaks?'

"For a moment there was a hush. Then out stepped Cheewana, daughter of the Great Chieftain, beautiful as a summer morning, wise as a beaver, and she bent at His feet.

" 'O my Father and Great Chief,' she said, 'greatly shall the tribes of the earth bless Thee for what Thou hast done. But especially shall the tribes of the plains give thanks for that Thou hast here placed a never-failing fountain of sweet water, and reared a mountain with trees and springs where the deer and the buffalo shall feed. And because this mountain was the last of Thy making and this lake the last of Thy filling, I offer You for the one the name of Last Mountain and for the other that of Last Mountain Lake, because it is hard by.'

"Then the stern features of the Great Chief softened to a smile, and about His daughter He flung a blanket

as beautiful as the rainbow. And ever since that day the lake and the mountain have borne the name given to them by Cheewana, the Great Chief's daughter."

There is an element of truth in the legend. On the Prairies we have the last West. It is still in the making. Let us see to it that we make the last West the best West.

**PART II**  
**OUR MISSION ENTERPRISES**  
**IN CANADA**



## CHAPTER IV

### *EARLY MISSIONS*

#### I. COMMON TREND OF CHURCH DEVELOPMENT

THE Churches in Canada were themselves planted as missions from other lands, or as struggling causes maintained by immigrants who at great sacrifice sought to support the burdens and ease the loneliness of the Frontier by the consolations of religion. Congregationalism in the Maritimes was established by British settlers from New England, and in Quebec by the London Missionary Society. For the origin of the Roman Catholic Church in Canada we look to France, of the Anglican Church to England, of the Presbyterian Church to Scotland and Ireland. Canadian Methodism owed its parentage to England and the United States. Methodism was first introduced in the Maritime Provinces by Yorkshire colonists. It was planted in Upper Canada by English and Americans. These missionaries were accustomed to the privations of a new country, and could adapt themselves to its frontier exigencies.

The Church of England in Canada sought to have extended to this country the high position and special privileges enjoyed by the National Church in the Mother Country. But the growing communities on the Frontier insisted upon the claims of the other infant Churches. The Clergy Reserves furnished a natural

and inevitable ground of conflict. On the one hand they were for the Anglican Church the symbol of Privilege. On the other hand they were for the growing non-Anglican Churches of pioneer communities the symbol of Need. On the Frontier Need ever prevails over Privilege, and Unity and Religious Equality triumph over Division and Preferred Treatment.

By 1867 the Frontier took over the responsibility for its own religious life. The Churches of Canada became self-governing, loosing themselves from alliances abroad other than those of fraternal relations. The circumstance that in one instance this process was for a short period delayed does not alter the fact that all followed the common trend of church development towards self-rule and independence of control from abroad. All, of course, shared in the victory of equality in civil rights and all tended to become self-supporting. There was, moreover, another trend common to all. Canada itself had become a continent-wide Dominion. To meet the needs of the new Western Frontiers the small divided Churches were not adequate. They, too, were compelled to federate. So came about the Methodist Unions of 1874 and 1883-84, and the Presbyterian Union of 1875, to meet the needs of missions on the scale of half a continent.

## 2. CONGREGATIONAL MISSIONS

To the Congregationalists belongs the honour of being the second Protestant denomination to commence work in Canada. The Church of England enjoys

priority by only a few months. The first dissenting church in British North America was Mather's Church in Halifax. By a curious etymological transformation the name has become St. Matthew's Church. The first minister was Rev. Aaron Cleveland, called to the pastorate in 1750. His great-grandson, Grover Cleveland, was destined to become President of the United States.

In the years following the expulsion of the Acadians and the incoming of the British settlers from New England, other Congregational Churches were organized: Cornwallis (now Kingsport) in 1760, Liverpool in 1761, and others during the following decade. In 1770 Nova Scotia could boast seven Congregational ministers. Kingsport and Liverpool congregations are still in existence, and within The United Church of Canada.

The first Protestant Church in what is now New Brunswick, was Congregational, founded at Sheffield (Maugerville) in 1763. This still exists, and within The United Church of Canada. This "meeting house" was built originally at Maugerville, some twelve miles below Fredericton, on the St. John River, but as the title of the lot became a matter of dispute, the building was, in 1788, moved five miles down the river to the glebe land at Sheffield. The whole settlement assisted in the moving operation; and the building, capable of holding eight hundred people, was drawn bodily on the ice by one hundred yoke of oxen and then raised by levers to a prepared foundation, and not a single pew was removed in the process. Rev. Joshua Marsden, one of the first Wesleyan ministers to visit the St.

John River, says he preached to a large congregation in this emigrated chapel.

The London Missionary Society, organized in 1795, and now entirely devoted to Foreign Missions, began in Quebec City toward the end of the Eighteenth Century. The first missionaries were Rev. Messrs. Bentom and Mitchell. The former organized the Congregational Church in Quebec in 1801. The lineal descendant of this Church is Wesley-Chalmers United Church, Quebec.

It is interesting to observe how outstanding leaders of The United Church of Canada are the gift of Congregational Missions. Under the auspices of the London Missionary Society there came to Canada in 1796 a Dutch Reformed minister, Rev. Edward Pidgeon. Rev. George C. Pidgeon, D.D., first Moderator of the United Church, and Rev. E. Leslie Pidgeon, D.D., of Montreal, are grandchildren of this early pioneer. During the first thirty-five or forty years of the Nineteenth Century a number of Congregational Churches were established in the Province of Quebec, most of which "remain until this day, but some have fallen asleep." Such a Church was established by settlers from Arran, Scotland, who found a home in Inverness, Lower Canada. These Congregational colonists brought with them their own minister, Rev. Archibald McKillop, grandfather of Rev. D. M. Solandt, D.D., Associate Book Steward of The United Church Publishing House. In 1839 the Lower Canada Congregational Churches took a leading part in the organization and subsequent support of the French-

Canadian Missionary Society, which, among other achievements, has to its credit the founding of the Pointe aux Trembles School. Among the French-speaking missionaries obtained from Switzerland was Rev. Emmanuel Tanner, who became General Superintendent of the Society. His grandson is Rev. J. U. Tanner, D.D., now Superintendent of Home Missions for The United Church. In Upper Canada the first church was organized in 1819, at Southwold, near St. Thomas. This is now Frome United Church. It was organized by Rev. Joseph Silcox, whose two grandsons are to-day ministers in The United Church. Further Churches sprang up in what is now Ontario, nearly forty in the decade 1832-1842.

One of the earliest Home Missionary Societies in Canada was organized in Montreal in 1827, the Canada Education and Home Missionary Society. Composed of Baptists, Congregationalists and Presbyterians, it had as first Secretary a Congregational minister from Scotland, Rev. Henry Wilkes, D.D. When a few years later, the Baptists and Presbyterians withdrew, the society continued as the Congregational Missionary Society. In 1853 the two branches existing in Upper and Lower Canada amalgamated. An addition of 20% to their joint income was promised, and paid, by the Colonial Missionary Society of London, England. In spite of this assistance the joint organization, in its first year of operation, had a deficit of \$3,819, with an income of \$8,543.

On June 14th, 1858, Rev. W. F. Clarke was designated in Zion Chapel, Toronto, as the first

missionary of the Colonial Missionary Society to British Columbia. The Hudson's Bay Company gave him land in Victoria upon which to build a church. With their permission, the site was exchanged for a more suitable one, "on a side hill near the summit of the highest point in Victoria, and very central." Mr. Clarke's work was principally among the coloured people, refugees from the Southern States. He wrote "My family and I have been subjected to persecution and annoyance in various forms; my little children taunted by other children in the streets as having 'a niggers' preacher for a father'; laughed at for sitting beside 'niggers' in Sunday School and told we shall not be allowed to have church much longer—echoes of utterances they heard at home." Mr. Clarke's opponents resorted to all kinds of tactics. A document was prepared for transmission to the Colonial Missionary Society protesting against work among the negroes, and in order to swell the list of signatures, it was taken, the evening before the mail steamer left for San Francisco, to the hotel where most of the miners stopped. Some one harangued the group and put the question, "Shall white men or negroes rule in this colony?" On the white man being chosen by acclamation, all who were of that mind were invited to sign the document.

Newfoundland is a story by itself. Congregational missionary enterprises in that colony have always been connected with the Union of England and Wales. It is interesting to note that an attempt was made by English Congregationalists as early as 1597 to form a

settlement in Newfoundland. One ship, the *Chancewell*, was wrecked; and another, the *Hopewell*, was captured by the Spaniards. Fifty years later, however, another beginning was made, and in 1645 a minister, George Downing, the first graduate of Cambridge, Massachusetts, was sent as a missionary. In 1881 considerable missionary work was being carried on, not only in St. John's, but at Smith Sound, Trinity Bay, Fortune Bay, Twillingate, and other settlements.

The Canadian Congregationalists also carried on a Mission in Labrador from about 1870 to 1880.

In Ontario, around Saugeen, Wiarton, Manitoulin Island and Serpent River on the north shore, the Congregational Missionary Society inaugurated work among the Indians, but very little seems to have been done prior to 1879 in the way of extending general missionary work among the Whites beyond the limits of the older Provinces. The Indian work was subsequently transferred to the Methodist Church.

In 1879, Rev. Wm. Ewing started a mission at Winnipeg. After two years of faithful service, during which a church was organized, he was followed by Rev. J. B. Silcox. The first report says, "Earnest and spiritual interest attends his ministrations. The congregations are large and ever-increasing, and the church promises at no distant date to become independent of external aid and entirely self-supporting."

### 3. METHODIST MISSIONS

In 1765 Lawrence Caughlan introduced Methodism into Newfoundland: "As to the Gospel they had not

the least notion of it." A dozen years after his withdrawal John Wesley appointed John McGeary to the Ancient Colony.

Methodism was established in Nova Scotia by William Black, converted in 1779 through Wesley's sermons and under contact with faithful Yorkshire Methodists who somewhat earlier had emigrated. Black became a powerful leader and evangelist; and, later, superintendent. Then from Nova Scotia Methodism spread northward to New Brunswick. Here a church was built before the first American Missionary crossed the St. Lawrence River.

In Lower Canada Methodism owed its beginning, in 1780, to the devotion of a local preacher named Tuffey. Tuffey belonged to the 44th Regiment, then at Quebec.

In Upper Canada, as in Lower Canada, the doctrines and practices of Methodism were introduced by laymen, and, first of all, in the township of Augusta, near Prescott. Among the United Empire Loyalists who came to Canada to retain their British allegiance were followers of John Wesley. Some settled for a time near Montreal, but a small group pushed on to Augusta township in 1778. Here was formed a small religious society of which the leader was a son of Philip Embury, apostle of Methodism in New York. Of this society Paul Heck, his wife, Barbara, and their three sons, were also members.

A historic Methodist pioneer was Major George Neal, who, in 1786, crossed the Niagara River and became a pioneer preacher in Southern Ontario. He

was the great-grandfather of Rev. George Neal Hazen, D.D., of London.

The first Methodist missionary came to Canada in 1790—William Losee, set apart for this purpose in that year by the New York Conference. In leaving the United States the Loyalists did not feel called upon to sever their Church affiliations with that country. Great honour is due the missionaries who volunteered for service in Canada and gladly endured the privations of the undeveloped Frontier. Losee organized the first "class" at Hay Bay, near Napanee, on February 20th, 1791. By 1799 a district, under a Presiding Elder, was established. The foundations of the work were laid by William Losee, Darius Dunham, James Coleman, Joseph Sawyer, Hezekiah C. Wooster, Samuel Coate, Joseph Jewell, Elijah Woolsey, Nathan Bangs, and others. "They were," declared Dr. Alexander Sutherland, "men called and qualified by the Holy Spirit for a special work, and with rare devotion their work was done."

As early as 1809 the Wesleyans of England "with a feeling that the work was one and the same," contributed to the erection of a chapel in Montreal. There followed a rivalry between American Methodism and British Wesleyanism to control the churches in Canada. In 1820 a working compromise was effected through the division of the work. The American Conference relinquished Lower Canada. The British Wesleyans withdrew their missionaries from Upper Canada—Kingston excepted. In 1824 Canadian Methodists organized a Conference of their own for

the cultivation of the Canadian field. This Conference met in Hallowell, on August 25th, 1824. At this Conference, as we shall see, the Missionary Society was formed. In 1827 the American General Conference decided to withdraw its jurisdiction over Canadian Methodists. In 1828 the Canadian Methodist Conference became an independent Church. In 1834 this Conference united with the British Wesleyans to form the Wesleyan Methodist Church in Canada. A small group seceded in the same year and assumed the name of the Canadian Methodist Episcopal Church. The growing migration from England still further emphasized the divided front of Methodism. In 1829 arrived in Canada members of the Primitive Methodist Church of England; in 1831 the Bible Christians; in 1837 members of the Methodist New Connexion of England. These all became significant religious bodies in Canada. Then in the late Thirties developed tendencies which still further disrupted the Wesleyan Methodist Church in Canada. The immediate responsibility for the cleavage and the disruption of 1840 lay with the Clergy Reserves. The British Wesleyans retained possession of the Indian Missions and made provision for the "organization and watch-care" of the Societies which sympathized with their position. By 1846 the folly of division in Frontier communities had already manifested itself. In 1847 the two sections of Wesleyan Methodism in Canada West were consolidated. Then in 1854 the work of Canada East was amalgamated with that of Canada West.

In 1841 occurred the union of the Canadian

Wesleyan Methodists with the Methodist New Connexion. In 1854 was established the Canadian Annual Conference of the Primitive Methodist Church of England, and, in 1855, the Conference of Bible Christians.

In the pioneer communities Methodism early proved a rugged force. Duncan Campbell Scott has eloquently described the primitive itinerant preachers: "The itinerants came and set up their altars wherever a willing human heart could be found, beneath the primeval maples, between the fire-blackened stumps of the new clearing, or under the rude scoop-roof of the first log shanty. They travelled about sometimes on horseback, sometimes on foot, roughly garbed, their knapsacks filled with a little dried venison and hard bread, sleeping in the woods, often fighting sleep when the snow lay thick on the ground, keeping at a distance a frosty death by hymns and homilies shouted to the glory of God in the keen air. Their stipends were almost naught, their parish coterminous with the trails of the savages or the slash roads of the settlers, their license to preach contained in one inspiring sentence in a little leather-covered book, their churches and rectories wherever under the sky might be found human hearts to reach, and native hospitality. They met the opposition which they frequently encountered each in his own way, but no threats of hanging or stripes could push them from their appointed path. As settlements increased their circuits became smaller, their people reared churches and the hardness of their lives was softened, but their zeal was unquenchable. Fanatics

they undoubtedly were, yet they were cast as salt into the society of that day to preserve it on the one hand from ecclesiastical fanaticism, and upon the other from the corruption of the lawless and ignorant."

It was these Methodists who bore in Upper Canada the brunt of the agitation to remove the disabilities under which all clergymen other than Roman Catholics, Anglicans and Presbyterians, suffered. The battle for religious equality was a struggle against Anglican domination, whose ecclesiastical ambitions embraced the following items: control of the Government, possession of the Clergy Reserves, direction of educational policy and monopoly of the legal right to hold church property and to discharge the ecclesiastical functions of baptism and marriage. From 1827, as an answer to arrogance and in self-defence, the non-Anglican Churches began a constructive programme of action. Thus the Methodists in 1829 established the *Christian Guardian* and appointed Egerton Ryerson its editor. The champion of religious equality now had an effective weapon with which to wage battle. In 1830 the Methodists took steps to found a Seminary in protest against Anglican exclusiveness in education. Opening as an academy in 1836, it became Victoria College.

It was in August, 1824, that the Missionary Society of the Canada Conference, the first missionary society organized by a Canadian Church, was constituted to labour "among the newly settled townships and the Indian tribes." In particular the Society aimed to evangelize the Six Nations and the tribes of the great

Chippewa Nation, and to preach the Word among the new townships and destitute settlements "that the voice of grace with the sound of the axe may be heard, and that log cabins and chapels of devotion may continue to rise up together." Thus from the beginning the Society was a Home and Foreign Missionary Society combined. The Indian work was regarded as Foreign and was so classified until 1920.<sup>1</sup> A careful and noble statement was made of the duty of the missionaries and of the services they were expected to perform:

"To labour daily for the welfare of their flocks, by preaching the Word in every destitute settlement; to distribute the Holy Scriptures to the destitute; to exhort to peace and the support of the civil authorities; to encourage the establishment of Sabbath Schools; to recommend economy, decency and industry; to press the worship of God in every family; to visit the sick and assist the poor, to administer the ordinances; to labour for and suffer with their flocks, and to do all in their power to bring sinners to repentance, and thereby endeavour to extend the interests of the Redeemer's Kingdom."

Even before the organization of the Missionary Society Methodist missionaries from the United States had found a field of labour among the Indians. Among those who laid foundations were: Rev. Joseph Sawyer, among the Indians of the Credit River; Nathan Bangs, among the Delawares; Elder Case, who became known as "Father of Indian Missions"; Edmund Stoney, Seth

---

<sup>1</sup> This fact explains the late opening of Mission Fields in Asia by the Methodist Church.

Crawford and Alvin Torry, on the Grand River; and John Carey, among the Munceys. In the spring of 1824, Indian converts built at Davisville, on the Grand River reserve, the first Indian Methodist Church in Canada. Schools were opened, John Carey being a notable pioneer in educational work among the Muncey Indians in the Thames Valley. Among the Mississaugas work began with a camp meeting held in 1825 at Mount Pleasant. Among these Peter Jones proved an inspiring influence. He not only preached, but also instructed them in the art of farming and inspired pronounced temperance principles. In the first Annual Report of the Missionary Society in 1825, Elder Case was able to point to changed lives, to children attending school, to translations of the Gospel and hymns made into Mohawk, to contributions to missions made by Indian women from the sale of baskets and beadwork. He added: "A farmer near the Indian settlement was so impressed with the changed conditions that he set apart an acre of ground to be sown with wheat, the proceeds of which he gave to Indian work."

In 1826, Elder Case, with Peter Jones and Chief Crane, visited Indians in the Bay of Quinte district. Peter Jones even preached among the whites, calling them to repentance. Camp meetings were held at Adolphustown and Cramahe. About the same time work was inaugurated near Cobourg among the Rice Lake Indians. Peter Jacobs was able to point to the transformed lives of Indians: "They no more get drunk; no more tell lies; they keep the Sabbath day." Another observation made by a less sympathetic wit-

ness, a trader, was: "The Indians, since they became Methodists, never touch a drop of whiskey."

The first missionary appointed by Canadian Methodism to labour among the Indians was Egerton Ryerson, sent in 1826 to the Credit Mission to work among the Mississaugas from the Grand River. The establishment of a Christian village at the Credit was only the beginning of organized work. The work spread to the Lake Simcoe Indians, to the Scugog Indians, to Grape Island. Money and missionaries for schools were obtained in the United States. Industrial work was instituted to teach the Indians how to live. The work grew apace and the financial demands increased. "If we did not know it was the work of the Lord," wrote Elder Case, "we should tremble at our expenditure." Peter Jones was sent to England to secure funds and to superintend the printing of his translation of the Scriptures into Chippewa: "the first convert from a heathen people who had appeared before the Methodist public in England." So great was the interest he aroused, that when Canadian and British Methodism were united in 1833, Indian missions were incorporated into the work of the British Missionary Society. The British Conference made the following appointments: Rev. Joseph Stinson, Superintendent of Missions with oversight over the white settlements as well as the Indian missions; Rev. William Case, General Missionary of the Indian tribes and supervisor of the Indian schools; Rev. Peter Jones and John Sunday, evangelists to the Indian tribes. "Among those," writes Mrs. Stephenson, "who came

under Case's guidance and inspiration were: James Evans, the inventor of the Cree Syllabic, and translator of Ojibway; Henry Steinhauer, translator, missionary and patriot; George McDougall, of the Great West, missionary, statesman and hero; Peter Jones, who did pioneer work throughout Upper Canada, translated hymns, catechism and Scriptures, moved great audiences by his eloquence, and was a living epistle which could be read even by the Indians; John Sunday, whose droll wit, irresistible humour, gift of apt illustration, earnestness and passion for souls, made him a popular speaker at missionary meetings and anniversaries."

In 1832 Rev. Thomas Turner was appointed to work among the Indians along the St. Clair River. Here he was succeeded in 1834 by James Evans. In the Thirties the work extended to Manitoulin Island, Sault Ste. Marie, and along the shores of Lake Superior. In 1838 James Evans, Thomas Hurlburt, "an Indian in a white man's skin," and Peter Jacobs and his wife laboured in those regions.

Not the least significant feature of Indian missions in Upper Canada was that they furnished the training school for many of the missionaries who later went as pioneer missionaries to the Indians of the Great West.

The following extracts from the Journal of Rev. Edward Sallows, 1848-1849, relate to mission work among the Indians of Western Ontario:

"August 10th.—This morning we started for the camp meeting. The tent provided for the Muncneys was not large. It was made of poles and covered with

green bushes. There were no seats, but the ground was thickly covered with green leaves. There was no time to sit. They stood and sang and kneeled and prayed. The power of God was manifested. The men were devoted and blessed. The women overpowered with divine grace; two of them could not contain themselves; one manifested her joy by her constant laughing; another with a holy breathing of her soul to God. While kneeling in the midst my soul was greatly blessed. . . . A general prayer was held for about two hours, after which they had meetings in their different tents and great was the power of the Lord manifested. Several backsliders were powerfully wrought upon. They groaned for deliverance. Other penitents were earnestly seeking salvation. God's people were truly alive to their duty, praying, exhorting and using all proper means to help such as were seeking the Lord. I enjoyed the meeting uncommonly well. About midnight I returned to rest."

"August 13th.—Sabbath—About midnight the mighty power of God was manifested in a wonderful manner. New converts were rejoicing and God's people shouting aloud for joy. The men were full of activity and love. One man, a Potawatmah, seemed to be a man of uncommon faith. He exhorted penitents who were deeply concerned. He held his hand over their heads, seemingly with faith that God would bless them there and then, and the result was, they would fall down, overpowered with the favour of God. The women were wonderfully wrought upon. Some were shouting aloud; some were laughing; others were cry-

ing for joy; others falling down; others reaching and grasping, as though they would take hold on Christ or grasp eternal life; and some were as though they were flying up to heaven. The sacred influence, the heavenly enjoyment was the same, whether they were exhorting, singing or praying, and no one could possibly be there without feeling some mighty power. Glory to God! My soul was baptized with the Holy Ghost."

The first mission to the French-Canadian was opened in 1857.

The foundations of Wesleyan work on the Western Prairies were laid by British, not by Canadian Wesleyanism. The beginnings date from 1840. Rev. James Evans, who had rendered brilliant service with translations, vocabularies and evangelistic work on the St. Clair and Lake Superior Indian missions in Upper Canada, was placed in charge. After the reunion of Canadian and British Wesleyans in 1847, a new interest was awakened throughout Upper Canada in Western Missions. In 1851 they were placed under the supervision of Rev. Enoch Wood, Superintendent of Missions for both the British Missionary Society and the Canadian Conference, so that the Canadian Methodist Church was linked up with every venture from an early date. In 1853 they were transferred to the entire care of the Canadian Conference, owing to "the comparative nearness of the Hudson Bay to Canada." At Norway House Evans founded the mission of Rossville, and erected a church, parsonage and school. He travelled far and wide to Indian camps

and Company's posts. His greatest achievement was to make "birch-bark talk." He invented a simple, but complete, syllabic system for the Indian languages. He reduced the Cree language to an alphabet of eight consonants and four vowels which it was possible to write with nine characters in four positions. Within a few days an Indian would be taught to read his own language. Evans made his first books on strips of birch-bark with ink made of soot and sturgeon oil. He made type out of the lead used in tea chests. With an old press used for packing pelts, he printed one hundred small hymn books and five thousand pages in the Indian language used in that region. Evans possessed exceptional musical talents which he freely used to teach the Indians to sing Gospel hymns. Nor was his pioneering instinct confined to the invention of the Cree Syllabic. It led him far afield to explore the region of Lake Athabasca as a fresh field for missionary endeavour among the Indians.

Rev. R. T. Rundle arrived at Fort Edmonton on September 18th, 1840, the first permanent missionary to locate in what is now Alberta. His eight strenuous years of service left an abiding impression on the Indian life and mission enterprise of the far western Prairies. He held school in the post at Fort Edmonton and in the lodges of the Indians, and preached incessantly. With his continuous journeying, he covered the northern half of Alberta till ill-health forced him to resign. Long after, a Red man in an Indian tepee was overheard to pray: "Lord, send us another missionary like Rundle."

And in gratitude and proud remembrance white men christened with his name a snow-capped mountain.

Henry B. Steinhauer, an Ojibway Indian, was sent with the missionary contingent, in 1840, to open up the work among the native tribes of the West. He served as translator, interpreter, schoolteacher and missionary. He assisted William Mason at Rainy Lake, and James Evans at Norway House, and himself opened up a mission to the Crees at Oxford House. He founded the mission at Whitefish Lake where he laboured till his death. He spent 44 years in missionary service among the Indians. He merits mention as a native founder of missions and as a skilled translator of the Scriptures and of hymns into the Cree language.

In June, 1854, Rev. John Ryerson was sent from Ontario to inspect the western Wesleyan missions with Thomas Hurlburt, Robert Brooking, Allan Salt and their wives. In what was the first volume published at the Book Room in Toronto by the Wesleyan Missionary Society of Canada, Ryerson wrote an account of the journey: *Hudson's Bay: or a Missionary Tour in the Territory of the Hudson's Bay Company*. Ryerson recorded that in the North-West Territory at that time there were only 18 Protestant missionaries: 13 Anglican, four Methodist, one Presbyterian. Of Ryerson's companions Hurlburt deserves special notice as a language student who achieved notable results in printing books as a fruit of the most heroic labours. Of Hurlburt Dr. John Maclean wrote: "For forty-four years he had laboured on Indian

Missions and was a linguist of more than ordinary ability, having the reputation of being able to converse in seven Indian dialects. He was a valuable worker in ethnology, and wrote a good deal in the early sixties for the *Toronto Globe*. Though he was travelling incessantly, preaching in the native camps, he rendered good service as a translator, having translated the Wesleyan Catechism No. II in Ojibway, and some portions of the Scriptures in Cree. He was no mean geologist, and his knowledge of natural science was very extensive."

In 1862 George McDougall visited the Edmonton country with his son John. The following year he returned and established a mission at Victoria. Thus began among the Indians of the far western Prairies the fruitful service of the McDougalls, father and son, which ended, for one, in a blizzard near Morley, after sixteen great years devoted to Indian service, for the other only after long years of devotion to Church and country in which he greatly distinguished himself as a missionary and Government envoy to Indian camps, and has for both father and son alike forever linked their names with mission work in Alberta.

For work among the Indians Egerton R. Young came to Norway House in 1868. In the same year George Young came to found a mission for the white settlers at Fort Garry and neighbourhood. Hitherto all Wesleyan work on the Prairies had been among the aboriginal inhabitants. But with the arrival of George Young a new departure was inaugurated. The Methodist cause was permanently planted on the Prairies.

The beginnings of Methodism at the Pacific Coast followed closely upon the discovery, in 1858, of gold in the bed of the Fraser and in the Cariboo district. The Wesleyan Methodist Church in Canada called for volunteers for this service. Of the dozen who responded, four were chosen to evangelize the prospectors and settlers: Ephraim Evans, Edward White, who was father of Dr. J. H. White, Ebenezer Robson, and Arthur Browning. Work was begun at Victoria and Nanaimo, on Vancouver Island, and at New Westminster and Hope, on the Fraser River.

The following is a summary of Methodist Missions in Canada, Hudson Bay Territory and on the Pacific Coast for 1863-1864:

Indian Missions .....	26
Domestic Missions.....	142
French Missions .....	6
German Missions .....	3
Missionaries to Indians .....	23
Missionaries to Destitute Settlers .....	188
Missionaries to the French .....	5
Missionaries to the German .....	3
Indian Day Schools .....	20
Printing Establishment .....	1
Teachers of Day Schools .....	16
Interpreters .....	15
Members on Indian Missions .....	1,647
Members on Domestic Missions .....	15,860
Members on French Missions .....	159
Members on German Missions .....	70
<hr/>	
Total Missions .....	177
Total Missionaries .....	219
Total Salaried Lay Agents .....	31
Total Members .....	17,736

On the Prairies the Wesleyans began work first among the Indians, later among the whites. In British Columbia the order was reversed. White

work was the main interest, but, whenever an opportunity presented itself, Indian work was also taken in hand. Schools among the Indians proved fruitful. In 1862 arrived Thomas Crosby, who, in 1863, began work as a teacher at Nanaimo, before he became a probationer in 1869. In 1869 Crosby built the first Protestant Church in the Chilliwack Valley. In 1870, Amos Russ, Edward White and Thomas Derrick were in charge of white work, although all eagerly accepted every opening for evangelizing the Indian tribes. Thomas Crosby, labouring among the Indians, was not ordained till the following year. In 1873 William Henry Pierce was converted. Promptly he gave himself to the work to which he has since devoted almost a full half-century of fruitful service. In 1874 C. M. Tate opened Port Simpson mission, which soon, under Thomas Crosby, became the centre from which the Gospel was carried to the tribes of the Northern Pacific. Tate laboured in turn on the Fraser, the Skeena and at Bella Bella. Some conception of the progress of mission work among the Indians can be gleaned from a *résumé* made by Dr. John Maclean, of the advance made during the ministry of Thomas Crosby: "When he went to the West Coast, British Columbia was a crown colony, the people were pagans, and there were no converts to the Christian faith. When he went east on furlough in 1906, there were thirty-two churches connected with Methodist Indian Missions, twenty-four parsonages, twelve schools, four hospitals, two boarding schools, one industrial school, a church membership of 1,650, two Indian ordained

missionaries, three medical missionaries, ten ordained white missionaries and thirty other workers."

To Rev. Amos Russ, Chairman of the Victoria district, is due the inauguration of the Marine Mission on the Pacific Coast. Visiting Port Simpson he learned of the almost incredible hardships and fatigues associated with Thomas Crosby's work. In the following winter he appealed to the people of Ontario for a mission steamer. This steamer, William Oliver, a ship-builder on the Clyde, volunteered to build. Thus was inaugurated a deep-sea work as romantic as it has been dangerous and fruitful. "In November, 1884," writes Mrs. F. C. Stephenson, "with Oliver as engineer and Thomas Crosby as captain, the *Glad Tidings* left Victoria for her first trip to the northern missions. The staunch little steamer was the beginning of what to-day we call our 'Marine Mission,' to which Captain Oliver has contributed skilled workmanship, substantial gifts of money, and many years of service."

Ebenezer Robson, as we have already seen, was among the first to volunteer for mission work in British Columbia. On his first mission field at Hope and Yale, on the Fraser, he won the good will of the Indians by establishing a school in his little parsonage. At Nanaimo he followed the same policy, equipping as a school a shed in the rear of his parsonage. Here also he built a chapel to attract the Indians to divine worship. To Ebenezer Robson, therefore, falls the honour of establishing the first school and building the first church among the Indians on behalf of British Columbia Methodism. The progress made within twenty-five

years of his coming is almost a miracle. Mrs. Stephenson has given the following summary of advance up to 1885: "Indians had become self-appointed evangelists to their fellow tribesmen; churches and schools had been built; industry established; and law and order introduced into many villages. The fire brigades, brass bands, municipal councils, modern homes, better standards of living, and Christian marriages were among the evidences of progress. Crosby, Tate, Green, Pierce and Spencer had pioneered the work, travelling thousands of miles by canoe, enduring hardship and laying down their lives that others might have life more abundantly."

#### 4. PRESBYTERIAN MISSIONS

The first Presbyterians in Canada were Huguenots from France, but they were never many in number, for the intolerant policy of the French kings compelled them to secure a special license to remain in the country. The next Presbyterians came, on the expulsion of the Acadians, from the older English colonies on the American continent, attracted by the offer of liberty of conscience "to persons of all persuasions, Papists excepted." Others arrived as settlers from Scotland and Ireland. These Presbyterians early made application to the Presbytery of New Brunswick, in New Jersey, U.S.A., to send them a minister. The first Presbyterian minister to labour in what is now Canada, was sent from the United States, Rev. James Lyon, who arrived in 1764. About the same time an application for a minister for the Frontier was sent to

the Associate or Burgher Synod of Scotland. Though he was not the first to reach Nova Scotia from Scotland, Rev. James Murdock, sent out by the Anti-burgher Synod, was the first to be settled permanently. In Halifax, July 3rd, 1770, occurred the first ordination, in Canada, of a Presbyterian minister and the first meeting of a Presbytery—it consisted of two Presbyterian and two Congregational ministers. In 1786 the Burgher Synod in Scotland transmitted "synodical powers of constituting a presbytery on this side of the water." On August 2nd of that year the Burgher Presbytery of Truro was organized, the "last court of resort in this Province until such times as their number be so increased that it be expedient to divide into different presbyteries and to have a Synod erected." The Associate or Anti-burgher Presbytery of Pictou was organized on July 7th, 1795, with three ministers and one ruling elder. There had also come to Nova Scotia a group of ministers from the Church of Scotland, "some without any special appointment, some in consequence of their being designated by Commissioners authorized by congregations to call pastors in their name." They did not connect themselves with any Presbytery in Nova Scotia. These differing types of Presbyterians, inevitably as on the Frontier, began to feel the advantage that would be derived from Union.

From this date to 1875 the story of Presbyterianism in Canada becomes a struggle for Union, union in the interests of religious life in the small Frontier Communities, then, at a later stage, union in the interests

of Church extension and Christian missions. Rev. D. W. Eastman's work in Niagara District illustrates the pioneer conditions which prevailed:

"There was scarcely a mile square on the Peninsula which he had not traversed many times, riding his faithful horse through forest and marsh and tangled bush, swimming swollen streams, and breasting storms and tempests, once at least chased by barking and hungry wolves to his very door, and his progress often heralded by chorused voice of beast and bird of prey. In season and out of season he had preached the Gospel by the wayside, and wherever and whenever two or three could be gathered together to hear him; and in almost every cabin there were books and tracts, which he had left for the spiritual education and comfort of his widely scattered parishioners." These Frontier conditions demanded conservation of resources. Union was effected to that end. Accordingly, a series of unions, covering over half a century, took place. The final union was consummated in 1875, when the four distinct Presbyterian groups which then existed, united to form The Presbyterian Church in Canada. The purpose, in the words of Principal Snodgrass, was "to do well and worthily the great work that lies before it." That great work was the Home Mission enterprise of a Dominion.

One of the earliest opportunities for mission effort was presented by the spiritual need of Lord Selkirk's colonists on the Red River. The majority of these were Presbyterian and Gaelic as well. One of the allurements that had enticed them from the old home

to found a new community in the wilderness was the prospect of enjoying the services of a minister of religion of their own persuasion. At an annual salary of £50, Lord Selkirk engaged a Mr. Sage, son of the minister at Kildonan, Scotland, eminently suited in all other respects save that his acquaintance with Gaelic was not complete. To make good this deficiency, Mr. Sage remained in Scotland a year. Till he should arrive, James Sutherland, "a man of superior endowments," according to Alexander Ross, was authorized to baptize and marry. Mr. Sage never came—perhaps he proved unequal to the Gaelic. Nor in spite of frequent promises and weary waiting, was a Presbyterian minister to arrive for four decades. When Selkirk visited the discouraged and disheartened settlers to restore order after the colony had been broken up by the North-West Company, the colonists clamoured for a minister. A public meeting was called on the west bank of the Red River, some two miles below Fort Garry. "Here," said Selkirk, pointing to lot No. 4 on Peter Fidler's survey, "here you shall build your Church, and that lot, No. 3, is for a school." He promised to send the Presbyterian minister so eagerly desired. The settlers thereupon erected a temporary building to serve for prayer-meeting and school. They named the parish Kildonan, after the Sutherland parish from which they had come and to which in those early days of terrible suffering and vicissitudes their thoughts so frequently turned. Selkirk's promise was not implemented. The settlers resorted to letters and petitions. They wrote to Rev. John McDonald, min-

ister of the Parish of Urquhart, Ross-shire, to secure them a minister. The letter evidently went astray for no acknowledgment was forthcoming. Their appeal to Governor Alexander McDonnell was equally fruitless. He replied that the Scotch should live as he himself did, without a church at all.

And then October, 1820, a minister arrived—but of the Church of England. This was Rev. John West, M.A. His appearance was the occasion for discord. He did not know Gaelic. He would not discontinue the English ritual. And to those Scotch Presbyterians the former was essential and the latter an abomination. His services were not welcomed in the settlement. The struggle against the English liturgy persisted for years. The Presbyterians, however, became not the least important element in the Anglican Church of St. John's. They did not relax their efforts to secure a minister of their own communion. Appeals to the Church of Scotland and the Free Church fell on deaf ears. Finally an urgent request for assistance was forwarded to the Synod of the Presbyterian Church of Canada. To Rev. Dr. Robert R. Burns, pastor of Knox Church, Toronto, is due the credit of lending a sympathetic ear to this call for help. And Dr. Burns had in mind a man eminently suited for this work—Rev. John Black, labouring at the moment under the French-Canadian Missionary Society. Mr. Black was a native of Eskdale Muir, on the Scottish Border. At the age of 23 years he had come to the United States and engaged in the profession of teaching. In the autumn of 1844 he had come to Toronto, and in

November 5th of that year he was the first student ever enrolled in Knox College. In the vacations of his college course he devoted himself to mission work, and in the session of 1846 took a prominent part in the forming of Knox College Missionary Society. Owing to his special acquaintance with the French language he was assigned to work among the French Roman Catholics. It was Mr. Black whose services Mr. Burns endeavoured to secure.

Within a short time it was arranged that Mr. Black should go, and on July 31st, 1851, he was ordained in Toronto for his work.

"The greatest occasion ever known in Kildonan was the day when we had our own church and minister again," declared a settler who had waited long for Presbyterian ministrations on the Red River. On his arrival in 1851 Presbyterians to the number of 300 left the Church of England in a body and rallied round him. "Physically, mentally and spiritually," writes the author of *Selkirk Settlers in Real Life*, "Mr. Black was the man for the place. No other than a man of great physical endurance could have stood the strain of Frontier work as he did for thirty years." For eleven years Rev. John Black was the only Presbyterian minister of the Prairies. For more than thirty years he ministered to the spiritual needs of the people of Kildonan. He died February 11th, 1882, the Apostle of the Red River.

During his ministry at Kildonan, Rev. John Black had found that the work of giving the Gospel to the natives was not being overtaken. Again and again

he drew the attention of the Synod to the importance of this work. Year after year, from 1857, the Synod endorsed the proposal to set aside someone for the task of evangelizing the Indians of the Western Prairies. The first step was taken in 1862. Rev. James Nisbet was induced to give up his Oakville congregation to become Mr. Black's assistant. For three years the two co-labourers toiled in their fields at Kildonan, Little Britain, Headingly, and Fort Garry. Then, in 1865, Mr. Black recommended Mr. Nisbet to the Synod for work among the Cree Indians on the Saskatchewan. Thither he went the following year, arriving August 6th, 1866. There he accomplished four great things. He pioneered the agricultural industry and established the first school in the central Prairies; he founded the city of Prince Albert and planted the Presbyterian Church in Saskatchewan. In 1874, he fell, with his wife, crushed with the burden and the strain of pioneering on the Western Frontier. But there were others to take over the task, notably Rev. H. McKellar and Miss Lucy Baker. Than the latter none has a name more luminous in the story of Western Missions.

British Columbia, no less than the Prairies, was regarded as a foreign field by the Canada Presbyterian Church. The first Presbyterian worker on that Pacific Frontier, Rev. John Hall, of the Irish Presbyterian Church, began his mission in 1861. In 1862 Rev. Robert Jamieson arrived as missionary of the Canada Presbyterian Church. He carried on a mission at New Westminster, later at Nanaimo. In

1864 he was joined by Rev. Daniel Duff, who remained for three years, and in 1869 by Rev. William Aitken, whose period of service was of equally short duration. British Columbia was also a sphere for foreign missions for the Church of Scotland. Three missionaries of that Church were Rev. Messrs. Nimmo, Somerville, and McGregor. The first Presbytery in British Columbia was formed, not in connection with Canadian Presbyterianism, but with the Church of Scotland. The religious needs of the Pacific Coast were not adequately appreciated and cared for by the Presbyterians of Canada till after the Canadian Pacific Railway connected the Coast with the East.

## CHAPTER V

### *A HALF-CENTURY OF MISSIONS (1881-1925)*

#### I. INTRODUCTION

**I**T was a sultry day in June, 1881. The Venerable General Assembly at Kingston was just a little listless. Suddenly a voice with an unusual accent, but clear and resonant, boomed forth. Commissioners turned to behold an ageing man of compact frame; of snowy locks, of intensest fervour pleading some cause that lay close to his heart and vehemently discoursing as though he would "Ding the pulpit into blads." He was asking that Assembly to do a thing that had not been done in Presbyterianism since the first decade of the Church of Scotland, to lay aside the precedents and prejudices of over three centuries, and to appoint a Superintendent. He knew not only *what* he wanted, he knew no less *whom* he wanted. He wanted James Robertson, minister of Knox Church, Winnipeg, to take over supervision of all Western Missions. He had a right to speak—that startling man. He was John Black, Apostle of the Red River, first Presbyterian minister west of the Great Lakes, who had ventured greatly for Presbyterianism, and now challenged the Church to venture greatly with Presbyterianism. Thirty years of pioneer service he had given to the land for whose future he was now speaking. It was well that he should have spoken forth that day

in Kingston. Before another Assembly came he was sleeping with the rude forefathers of the Red River in old Kildonan Churchyard.

John Black made history that day in Kingston; 1881 is only fifty years ago, a half-century as men count time, but an aeon if one marks the changes in this Dominion and the world. In the whole of Canada there were scarcely four and one-third million souls, less than half of the population to-day. In the West there was no Brandon, no Yorkton, no Regina, no Moose Jaw, no Saskatoon, no Medicine Hat, no Lethbridge, no Calgary, no Vancouver. The only cities were Winnipeg, with about 8,000 people, and Victoria, with almost 6,000. St. Boniface, New Westminster, and Nanaimo, were the only towns with a population greater than 1,000, but not even one of these could boast as many as 1,700. There were, of course, settlements about Portage la Prairie, Batoche, Wood-Mountain, Prince Albert and Fort Edmonton, but none gave promise of the new day. Battleford was a tiny capital at the junction of two rivers, but its glory was soon to pass. Including the Indians there were less than 170,000 people west of the Great Lakes. Apart from a few straggling communities, the scattered ranchers and farmers who were appearing on the horizon, the Indians who were loath to give over their nomad habits, and the scarlet-coated "Mounties," who had arrived in 1873 to assure order for whoever might come, the Prairies presented a picture of idyllic peace. It was, to all intents and purposes, still a great lone land. Within less than a decade previously, there were

to be seen wandering tribes of Indians, great herds of buffaloes and antelopes, and the same wild life as we still know so well upon the plains, the waving prairie grass, and the traders in furs bringing supplies along the rivers to the Company's forts and returning with convoys of canoes laden with pelts to grace the fair dames of distant London. Such were the Prairies then as they had been for two hundred years. But the iron-horse of the Canadian Pacific Railway was straining at the Red River to be free to course the plains, and Sandford Fleming had surveyed over 40,000 miles of line to find a route that would call Vancouver into being; pierce the Rockies and girdle a Continent. The glory of a former age was on the point of passing away. Even to-day one can trace on the Prairie soil the track of the lordly bison where he went down to slough or lake to quench his thirst. He, like the Indian, has now become a ward of Government, placed on a reserve, but the tramp of his free feet, now forever silent in the broad spaces, has written a record on the coulee slopes that men may not forget his rule upon the plains. The era of the roaming buffalo and of the undisputed sway of the red man was closing. The day of the railway and the white man was only dawning. James Robertson was to be its prophet, he and James Woodsworth and the Sky-Pilots of the Plains.

The work of the Church in the period that was opening made unprecedented demands upon the generosity of its members and upon the statesmanship of its leaders. Sparse settlements on a rapidly extend-

ing Frontier clamoured for church services. And the work grew more difficult as the population itself became more complex. The first census of Canada, in 1871, gave only thirty-six persons in all the Prairie country as immigrants from points outside the British Isles and Possessions. The inflow of settlers from Eastern Canada steadily grew. An American invasion set in after the World's Fair of 1893. It was, however, particularly the coming of the Continental immigrants, with their so different political, cultural and religious background, that created problems for the Church that called for the most tactful methods and the most unsparing sacrifice. In the decade ending 1891, about 80,000 continental immigrants arrived in the Dominion; in the decade ending 1901, about 100,000; in the decade ending 1911, about 445,000.

## 2. THE GENERAL TREND TO UNION

There was a general trend towards union along a path common to all three Churches that, after negotiations for a quarter of a century, merged to form The United Church of Canada. That trend involved consolidation following an earlier union of Churches with kindred traditions, a strenuous effort with denominational resources to overtake a continent-wide task, keen competition with sister Churches, a tentative effort at mutual understanding, definite agreements of co-operation and affiliation, losses through independent movements, hesitation and postponement due to the World War, and finally, after agitation and legislation, the actual consummation of organic union on June

10th, 1925. This process, in its earlier stages, produced colourful personalities of great initiative and resource like the great Superintendents, Robertson and Woodsworth, later, men of unusual tact skilled in delicate and patient negotiations affecting co-operation, but throughout the whole half-century heroic workers in every section of the North and the West, the Prairie, Mountain and Coast.

Following 1867, the Dominion of Canada embraced all the eastern Provinces of British North America, and, within half a decade, with the inclusion of the West, became continent-wide in extent. It was the effort to meet the religious needs of this new Dominion that was the impelling motive of the union of the Presbyterian Churches in 1875, of the Methodist Churches in 1874 and 1883-4, and of the foundation of the Congregational Union in 1906. But even so the boldness of the Churches in consolidation and their foresight found them unequal to the colossal task which the new day imposed upon them upon a scale and with an abruptness hitherto unprecedented.

The unparalleled influx of peoples to the Western Prairies, particularly after 1896, burdened Boards of Home Missions with responsibilities with which the Churches confessed themselves unable to cope single-handed. Distances in the West were so great, the tiny settlements so scattered, and, in the nature of the case, the resources of the pioneers so inadequate, that the difficulties of establishing self-supporting causes were almost insuperable. In the face of the rising tide of immigration, the resultant competition between

Churches, each seeking, indeed, to extend the Kingdom, but all, none the less, with an eye to denominational advantage, was wasteful and costly. It hampered church building on the Frontier. It made enormous demands on eastern generosity. It proved humiliating to church workers on the fields. And the conviction grew that this unseemly rivalry was unchristian.

It was a hopeful sign when the Churches began to challenge each other to prevent overlapping and to arrange co-operation. They encouraged their Superintendents of Missions to consult together respecting the possible readjustment of fields already occupied and the opening of new fields. Nothing served to convince the Churches that the guidance of God was in this movement more than the attitude of mutual helpfulness and the spirit of ready concession that was everywhere manifest. Definite undertakings of co-operation were agreed upon whereby denominations consented to remain out of specified areas and undertook to become solely responsible for other needy districts. By this policy of "non-intrusion" alternate towns along a railway were, in some instances, assigned to Methodist and Presbyterian missionaries in turn. Such a policy, of course, was designed largely in the interests of economy, to save money for Mission Boards. It was autocratic in the sense that it was carried through by the Church authorities and was not subject to the consent or adjustments of local congregations. Methodists within certain areas had to be Presbyterians, and Presbyterians within other areas had to be Methodists. It was facetiously observed in the West that newcomers

to districts along such railways who desired to remain Methodists had to be careful about their destination, those who wanted to continue Presbyterians had to look well to their predestination. The only alternative in these cases was to be deprived of church services, for the denominations entered into agreement to plant no new causes within six miles of each other. Of course, such a plan was made possible and endurable only by the hope of Church Union. Even that step was a prospect which the Churches hesitated not to contemplate. In 1902 the Churches definitely challenged each other to consider organic union. The Western Prairies, and, indeed, all Frontier Missions espoused with active and unabated enthusiasm this alluring policy.

There were communities on the Frontier for whom the authorized measures of co-operation appeared both inadequate and unfair. In the face of what seemed official dilatoriness in the consummation of union, they preferred to set in order their own church life. Independent Unions began to emerge. One needs to have lived in the West to appreciate the ecclesiastical dismay which this movement caused. To check these disintegrating forces the Churches were compelled to enter into more permanent agreements affecting inter-Church policy. As a consequence, for six years following 1911, the three Churches, more especially in the three most westerly provinces, worked together with ever-increasing efficiency, cordiality and unity. In Manitoba there was a slightly different line of development, but equal good will.

In 1912 the General Assembly, at Edmonton, adopted a Resolution postponing Union with a view to securing greater unanimity. The effect was at once manifest on the Prairies. A strong impetus was given to the formation of additional Independent Unions. The Churches were alarmed. If the movement could not be checked, it must be guided. It could only be captured by a definite avowal by the parent Churches that they were irretrievably committed to Organic Union. This was soon forthcoming. In 1916 the General Assembly resolved to proceed with Union, and so notified the sister Churches. This action opened up the way for the appointment of an Advisory Council. In this way the parent Churches recognized the Independent Union Churches that were springing into being on the Frontier, and the Independent Union Church movement openly vowed ultimate union with the parent Churches as their definite goal. The very existence of these Independent Union Churches constituted a challenge from the Frontier to the parent Churches. They must hasten the consummation of Union. A revised Agreement in 1917 became the basis of an ever-increasing co-operation between the three Churches.

A new and interesting development arose from a more persistent demand for a form of union that would retain connection between a local congregation and the parent Churches. This led to what became known as "Double Affiliation" or "Triple Affiliation." According to this plan two or more communion rolls were kept. Individual members thus retained their member-

ship in the parent Churches. The success of this policy was immediate. It eliminated practically all overlapping in Manitoba and Saskatchewan.

In 1922 an effort was made to take stock of the result of the various plans of co-operation. It was found that there were already organized upon a united basis and looking forward to organic union over 1,000 pastoral charges with approximately 3,000 churches and preaching stations.

It was the Frontier that led the way. When the parent Churches hesitated it was the Frontier that persisted. It was there in hundreds of small communities that, through co-operation and delimitation of territory, through independent unions and plans of affiliation, Church Union became an accomplished fact. It was the Frontier that continued the pressure for organic union when difficulties of sentiment and prejudice asserted themselves in more populous communities. And it was the Frontier that voted overwhelmingly in favour of Church Union, and rejoiced, with pride and hope, when Union was so happily consummated on June 10th, 1925.

It is against this background of a general trend to Union that we shall sketch the individual story of denominational missions for each of the three Churches entering Union.

### 3. CONGREGATIONAL MISSIONS, 1881-1925

By the year 1881 Congregationalism had already been planted in the Eastern Provinces. West of the Great Lakes, however, only two points had been

occupied, Victoria, B.C., in 1858, and Winnipeg, in 1879. The work in Victoria was short-lived, Rev. W. F. Clarke ministering chiefly to refugee slaves. In 1881 reinforcements were sent to the Congregational cause in Manitoba, Rev. J. B. Silcox for Winnipeg, and Rev. John Brown for Pilot Mound. These were joined soon after by Rev. Robert Brown. Further, the Colonial Missionary Society contributed £100 yearly towards the work in the West. This Society, moreover, with the continued flow of immigrants to the Prairies, and the rapid growth of promising centres of population, increasingly realized its responsibility and enlarged its generosity. But neither funds nor workers were forthcoming in adequate measure. "New fields," was the complaint then as so often later, from the West: "new fields are being continually brought under our notice, but alas, we cannot enter them for want of funds." By 1882 the Winnipeg congregation had completed the erection of both church and parsonage, and a second church was in contemplation. In the same year steps were taken to establish a church in Brandon. Rev. J. L. Brown, son of Rev. John Brown, of Pilot Mound, and, later, as member of Parliament to render valuable assistance at Ottawa in the passing of Church Union legislation, was chosen as minister at Brandon. In 1887 work was started in Portage la Prairie, a town which had suffered terribly from the boom and at the moment was bankrupt, without any council, mayor or official of any kind. It occupied a strategic position on the main line of the Canadian Pacific Railway, and

was the terminus of the Manitoba and North-Western Railway. The minister from the vantage ground of Portage la Prairie cast longing eyes upon Minnedosa, Neepawa, Rapid City and Birtle, as likely to be fertile soil for Congregationalism. But a visit to Rapid City sufficed to cure his covetousness: "There is a population of 300 souls, all told, and four Protestant Churches. I do not propose adding any to the list."

In 1882 Rev. Thomas Hall was appointed first Superintendent of Missions. His supervision was confined largely to the older Provinces, as the work in the West, supported by the C.C.M.S. and the Colonial Missionary Society, was cared for by the Congregational ministers of Manitoba. In 1885 the number of churches and mission stations throughout Canada, under the care of the Missionary Society, was seventy-five.

With the completion of the Canadian Pacific Railway in 1885, attention was directed to British Columbia. In Victoria a number of Congregational families were anxious to be organized into a church. They became a mission in 1886, and under the care of the American Missionary Superintendent for Washington Territory. At New Westminster, Port Moody, Nanaimo and elsewhere, were open doors and urgent need. In 1888 a Congregational cause was organized in Vancouver, with Rev. J. W. Pedley as minister. The success of this venture was phenomenal. Within a few months his little congregation of 35 grew to an attendance of 150 for morning services and 400 for the evening.

Causes were also organized at Nelson, Phoenix and elsewhere, under the supervision of the C.C.M.S.

In the Territories work was established as early as 1894 among the Scandinavian people of Western Assiniboia, where a large colony of immigrants of the Congregational faith and order had settled from Denmark and Sweden. At Wetaskiwin, Rev. A. Linde found a settlement of about one thousand Scandinavians. By 1899 there were six preaching places established among them. Other churches were soon added at New Sweden, Lewisville, Highland Park and Meeting Creek. This work continued till 1923. On the eve of Church Union these Scandinavian groups decided to unite with others of their own tongue, and joined the American Congregational Swedish Association.

In the Provisional District of Saskatchewan, work was begun in 1904 in the Welsh Congregational settlement near Saltcoats. These colonists, disappointed in their effort to establish a Welsh Agricultural Community in Patagonia, had brought with them to Canada their own minister, Rev. W. T. Morris. About the same time the Rev. Dr. Benjamin Ralph inaugurated in the neighbourhood of Duck Lake the Carlton Union field, named after the old Hudson Bay post. For this field a nurse was supplied by the Congregational Woman's Board of Missions.

In 1909 the C.C.M.S. adopted a carefully-framed missionary policy. This looked to the maintenance and development of existing churches in the eastern Provinces and the opening of new causes in Montreal,

Toronto, Ottawa, and other centres. It sought through Port Chaplains to give a Congregational welcome to Congregationalist newcomers arriving in Canada at Quebec and St. John. As a contribution to non-English-speaking immigrants the decision was reached to concentrate on Swedish work. While determining to maintain existing work for English-speaking settlers on the Prairies, the Missionary Society resolved not to enlarge its efforts until reasonable conditions of co-operation with sister churches could be secured. Winnipeg and Vancouver were to be used as centres of operation for planting new causes in other Western cities. The Society looked forward to the appointment of a Western Superintendent at an early date. It was resolved to share the responsibility for and guidance of Western work with the Western Mission.

In the Western work the Winnipeg Congregational Church Extension and Building Society worked for many years in co-operation with the C.C.M.S. In Winnipeg, the Pilgrim Institute for non-Anglo-Saxons was carried on under the guidance of the Society there; and in 1923 the Sunshine Mission was taken, with the aid received from the C.C.M.S., under the wing of the Congregational Church. In 1911, in co-operation with the German Congregational Conference of the United States, a mission was launched among German-speaking settlers from Russia. This Russo-German work continued to grow until the consummation of Union in 1925. At that time there were nine organized Churches and 26 preaching-places. In 1920 a rural field was opened at Richard, Sask., by special arrange-

ment with the Presbyterian Church in Canada. At Union the C.C.M.S. had representatives at Carlton, Richard, Cando, Naseby and Landis. There were eight preaching-places at Naseby and thirteen at Richard and Cando.

In Eastern Canada the C.C.M.S. had for a time its own Port Chaplain at Quebec. Later it united with two other Churches in rendering this service. In 1914 it opened an Armenian Mission at Brantford. For years it supported a church among the coloured people in Montreal. Shortly before Union, building upon the foundation laid by Mr. J. D. Nasmith, of the Northern Congregational Church, it built, with the help of the deaf themselves, a commodious and attractive church for the deaf on Wellesley Street, Toronto. The members of this church have carried on missionary work by weekly visitations among the deaf and dumb people of the cities and towns of Ontario.

Great progress was made in the extension of Home Missionary work when the late Rev. W. T. Gunn, D.D. (afterwards Moderator of The United Church), was Home Missionary Secretary for fifteen or twenty years prior to Union; and under his wise guidance much co-operative work was undertaken by way of preparation for the coming together of the three Churches.

Shortly before Church Union, through the sale of Zion Church property, College Street, Toronto, some \$90,000 was released for Church Extension in Toronto. From this fund grants were made toward the building of Birchcliff, Manor Road, Runnymede and the



REV. WILLIAM T. GUNN, D.D.

Secretary Congregational Missionary Society, 1907-1925; Moderator United  
Church of Canada, 1928-30



CAPTAIN WILLIAM OLIVER  
For forty years in our Marine Missions

Evangelical Church of the Deaf. With this signal act of generosity the Congregationalists entered Union June 10th, 1925.

#### 4. METHODIST MISSIONS TO 1925

##### (1) *The Era of James Woodsworth*

At the General Conference of the Methodist Church of Canada, held in the autumn of 1886, Rev. James Woodsworth, then minister at Brandon and President of Conference, was elected Superintendent of Missions. At the General Council of The United Church of Canada, held in London, Ontario, in September, 1930, the portrait of this great prophet of the Long Trail was lovingly and reverently unveiled by his son, James S. Woodsworth, M.P., whose tribute to his father is a just and beautiful estimate and summary of three decades of service for the cause of Methodist Missions, a fitting appreciation of a noble and vital personality:

"It is difficult for one who lived so close to Dr. Woodsworth to sketch—much less appraise—his character and work. His father, sturdy Yorkshireman, was one of the pioneers of York, Upper Canada; a building contractor whose word was as good as his bond; an active Wesleyan local preacher who helped to lay the foundation of civic and Church life in Toronto. In the best sense of the word my father was a gentleman. He had a high sense of honour, an unflinching devotion to duty, a never-failing courtesy. A literary purist once tried to convince me that 'kindly' was not an adjective. He had never known my father nor looked into his eyes.

"The range of Dr. Woodsworth's intellectual interests may, perhaps, have been rather limited—a limitation inevitable because of the pioneer conditions under which he lived from childhood and because of the insistent and incessant demands of a practical and busy life. He was, however, sympathetic with new points of view and modern movements. Our family table was a free forum. I well remember one occasion when I had to inform him of certain changes in my own thinking that might lead, and inevitably did lead, far from the position which he himself held. He said to me steadily, but with deep emotion, 'I am afraid I cannot help you much in these newer problems, but of one thing I am certain, you must be true to your own convictions.'

"His work was characterized by an unusual singleness of purpose. He was a loyal servant of the Church, believing as he did that it was the chosen instrument for the establishment of a reign of righteousness throughout the land. He had a firm and sustaining belief in what he called 'Divine Guidance.' For nearly thirty years he acted as Superintendent of Methodist Missions in the North-West—a position similar to that held in the Presbyterian Church by Dr. James Robertson. His territory part of that time extended from the Great Lakes to the Pacific, and included not only ordinary domestic missions, but the Indian and city mission work.

"As he completed his fifty years in the Christian ministry, he declared, 'I am thankful to have had a share in foundation-laying in this great country . . . .

I am persuaded that we are living in the early morning of a day whose fullness of promise we can but dimly anticipate.'

"His administrative work was sometimes made difficult through the internal conflict between his scrupulous adherence to the traditions and policies of the Church—what Methodists used to designate the 'Discipline'—and, on the other hand, his clear recognition of the urgent need of adapting methods to new and rapidly changing conditions.

"In securing recruits for the ministry he travelled a number of times to the British Isles, bringing hundreds of young men to this country. These men liked to call themselves 'Dr. Woodsworth's boys,' He held their affectionate respect throughout the years by his sympathetic understanding and kindly advice. Again I use the proscribed adjective.

"Perhaps his greatest achievement was that for half a century, notwithstanding much travelling, he and my mother maintained a singularly beautiful home. Though built on puritan foundations there was nothing austere in its lines. Its hospitable doors were always open alike to friends and strangers. It radiated a genial warmth throughout the neighbourhood. How profound and abiding were its influences can be known only by his sons and daughters."

It was 1882 when Rev. James Woodsworth was appointed by the Toronto Conference to the Portage la Prairie circuit, and Chairman of that district. In 1882 the Toronto Conference included the whole Dominion west of the Belleville district. To that date

the only Methodist minister in the white work between Brandon and the Pacific was James Turner, who was stationed in the Cariboo country in British Columbia. By the same Conference that appointed Woodsworth, Rev. W. J. Hewitt was sent to a vague and indeterminate circuit known as "Qu'Appelle Valley." During the course of the year he took up his residence at "Pile of Bones" Creek, soon to be known as Regina. There were at the time five districts in Western Methodism: four for white work, Winnipeg, Portage la Prairie, Brandon and Pembina; and one, Turtle Mountain and Saskatchewan, consisting entirely of Indian work.

The first Annual Conference for Manitoba and the North-West met in Winnipeg, August 1st, 1883. Rev. George Young, D.D., Superintendent of Missions for Manitoba and the North-West, was President. Forty-seven members were in attendance. Including both whites and Indians there were reported 2,883 members of the Church. The sessions of the new Conference were made memorable by a visit from Rev. Henry Ward Beecher. He confessed that he had received his early inspiration for the ministry in the mission field. He told the members of Conference that he honoured their vocation, he might almost say he envied it: "This is the most honourable work of the whole Christian ministry, the original work of going where no man has gone, of which Paul boasted." He looked forward to the time when the Conference would become so unwieldy that it would have to be divided.

In 1883 came the union of the Methodist Church of Canada, the Methodist Episcopal Church of Canada,

the Primitive Methodist Church, and the Bible Christian Church. That this union was consummated with a view to winning the Frontier is shown by the "Address of the General Conference of the Methodist Church to the Methodist people of Canada":

"The present time is very opportune for the cessation of the waste of men and means through the divisions of Methodism. Vast areas of our country are being thrown open for settlement; an ever-swelling tide of immigration from the older provinces and from the crowded countries of the Old World is bringing a vast population to the virgin acres of our great North-West. It is an hour of highest privilege and duty. We are laying the foundations of empire in righteousness and truth. We are moulding the institutions of the future; we are shaping the destiny of the country. The heralds of the Cross must follow the adventurous pioneer to the remotest settlement of the Saskatchewan, the Qu'Appelle, and the Peace River, and the vast regions beyond. This we can do as a united church with far greater efficiency and success than we ever could as separate organizations."

In 1886 Dr. Woodsworth was elected Superintendent of Missions for the Manitoba and North-West Conference. He entered upon the duties of this office in 1887. As Superintendent he was responsible for both Indian and white work. The Indian work consisted of two sections, one at Lake Winnipeg and tributary rivers, the other at the base of the Rocky Mountains. To the former of these Dr. Woodsworth made his first visit in 1888, in company with Rev. John McDougall

and Rev. Joshua Dyke. Dr. Woodsworth found this inspection of the Northern Indian Missions of the most enthralling interest. At Fisher River, Chief David Rundle declared :

"We are Methodists, and wish to enjoy all that John Wesley found to be good."

Here, too, he found John Oig, converted 48 years previously by James Evans. "I will pray for you," promised the old Indian; "I know that God will keep you in His arms."

At Poplar River the Indians complained :

"We hear the Word so seldom that we forget ; surely it cannot be that the white people care more for their money than they do for our souls."

The beauties of the northern scenery fascinated the new Superintendent: "I wish I could describe the beauties of Spider Island, with its sandy beach, its rocky shores, its plateau of good soil covered with a rich growth of spruce, poplar, and other trees and shrubs, notably the bush-rose in all its wealth of rich flowers; and a large central space covered with long waving grass." At Norway House he was met by a deputation from Oxford House :

"We have come to ask why it is we have no missionary. How is it that, having planted the garden, it is left uncultivated?"

Dr. Woodsworth wrote at the time :

"A rumour has gone abroad all through the North Country that we are coming, and they are assembling to meet us. Great disappointment. There are a great many to be baptized and married. No magistrate, no

ordained missionary, consequently no marriages, no baptisms. . . . Visits from Norway House at seasons when most of the people were away. Hence some of these people have been without the ordinances for years. . . . I do not think I ever saw so many babies to the square yard as I saw on that day in this Indian Church. There were babies in the arms, babies in the aisles, babies on the seats, and for all I knew babies under the seats."

Later, Dr. Woodsworth visited the Indian work in Alberta. He was much impressed with the services of Rev. John Maclean and Rev. John McDougall. The former he found at work on the Blood Indian Reserve south of Macleod, with Indians who were still in an almost savage state and practising their native customs of burial, the Sun Dance, the Grand Medicine Dance, and the torturing ceremony of "making a brave" at the "medicine" lodge. In 1889 he inspected the Indian Mission of Northern Alberta. He wrote:

"The distance from Calgary to Edmonton is two hundred miles. Stopping places were few and far between. Sometimes when overtaken by night we camped in some place where grass and water were convenient. We had no tent, occasionally the shelter of a bluff, but, our robes and blankets both under and over us, we slept as only they can who have the whole out-of-doors, and that boundless prairie, to breathe in. There was at that time but one little settlement between Calgary and Edmonton. At Red Deer, about half way between these two places, Rev. Leonard Gaetz had some time before settled with his family. A number

of others had followed his example and added to this little community. Besides these there was an odd settler, but no village, town, or community. Our Church had only two men outside of the Indian work stationed north of Calgary, J. W. Dickinson at Red Deer, and George H. Long at Edmonton."

Dr. Woodsworth visited Victoria, a mission founded by Rev. George McDougall, in 1864, and ravaged by the terrible smallpox scourge of 1870. He wrote:

"On the mission premises is a small enclosure with a brief and simple record:

'Georgina, aged 19, who died 1870.

'Flora, aged 13, who died 1870.'

What it cost the family to part with these loved ones under these especially painful circumstances, Heaven and themselves only know. No doctor to prescribe, and none to lay them in the grave but the sorely bereaved parents. All honour to the missionaries and their wives who persisted in their work under such trying conditions!"

At White Fish Lake Chief Pakan had called a Council to protest against Roman Catholic aggression. The Chief was outspoken:

"I hear that the priest has made application to the Indian Department to build on my Reserve. He has not consulted me. He shall not do it."

Nothing pleased Dr. Woodsworth more than the loyalty to Queen and country, during the Rebellion of 1885, of the Indians under the care of the Methodist Church. And he took great pride in the signal services

rendered to the Government by Rev. John McDougall, services ungrudgingly acknowledged by General Strange:

"On the outbreak of hostilities, the Rev. John McDougall offered his services. Knowing his twenty-six years' experience in this country, and his influence for good among the Indians, I accepted his offer to go north in advance of my column to Edmonton with four of his faithful Stonies, to warn the turbulent Indians on the various reserves that the strong arm of the law would eventually take note of misdeeds, and to assure the people of Edmonton that I would spare no effort to come to their succour at the earliest possible date. He achieved his somewhat dangerous and difficult mission to my entire satisfaction. On his arrival at Edmonton I authorized him to procure supplies in advance and to start the construction of scows for the conveyance of troops down the river to effect a junction with the Mounted Force and main body of my force at such point as would be within striking distance of the enemy, but sufficiently far to secure disembarkation without danger. His intimate knowledge of the country aided me materially in bringing to a successful issue this part of my plans. During the whole march he was ever at my side, ready to inform me of the character of the country in my immediate vicinity, and translate information from half-breed or Indian scouts. On my arrival at what remained of Fort Pitt, the Rev. Mr. McDougall again volunteered for a dangerous duty. He crossed the Saskatchewan and, examining a trail, found traces of the lady prisoners. In conjunc-

tion with Major Perry, N.W.M.P., and a small detachment of that corps, he pushed on to Battleford, opening up communication with General Middleton's force. On his return he continued his valuable services to the banks of the Beaver River where General Middleton, assuming command of the whole force, relieved me from the necessity of retaining longer the services of one I now know, value and respect as a friend."

The growth of the Methodist Church in the West was phenomenal. Scattered over a wide area was a group of weak missions, "not very promising," wrote Dr. Woodsworth, "yet we determined to hold on, work, wait and hope." Living in sod-houses, the settlers themselves could contribute little to the up-keep of circuits. "In the case of both Moose Jaw and Saskatoon," declared the Superintendent, "the question was raised more than once: 'Is it worth while to continue the fight? Can we hope to maintain an existence as a Methodist Church?'" But, in spite of all difficulties, Dr. Woodsworth could report the establishment of Wesley College and an amazing growth of the Church within the bounds of the Conference:

Year	Circuits	Self-sustaining Charges	Preaching Points	Churches	Parsonages	Members		Sabbath Schools	S.S. Officers and Teachers	S.S. Scholars
						Indian	White			
1886	74	11	310	60	39	842	4191	84	535	4074
1890	121	46	459	95	59	1109	8786	156	1162	8906

In spite of this wonderful expansion the Superintendent lamented: "Many who have gone out from Methodist homes are, to-day, without the means of grace it is our duty to provide. . . . We do not begin to occupy that great territory in anything like an effective manner. There should be no hesitation or delay in occupying at once every available point." To remedy this defect Dr. Woodsworth began those challenging tours in which he recruited workers for his fields and rendered a magnificent service in interpreting the West to the East. On one of his periodic trips a leading Toronto paper played the rôle of doubting Thomas:

"Manitoba should not make herself ridiculous by sending out official reports that she will have a surplus of 10,000,000 bushels for export."

In 1894 British Columbia was added to the Superintendent's territory. In 1898 he reported:

"The most marked progress has been made in what is known as 'The Upper Country,' covered by the Kamloops and Kootenay districts. We have now a chain of missions across the mountains.

"The far-famed Kootenay country is undoubtedly rich in minerals. The boom stage has passed. Although the inevitable reaction has taken place, much that is real, solid and promising remains. Such centres as Rossland and Nelson give promise of continued growth, while smaller towns, such as Trail, Kaslo, Sandon and others, retain considerable vitality and may yet grow to be centres of great importance. There is, however, much of the element of uncertainty

in every mining country, which suggests the wisdom of practising the greatest caution in the multiplication of missions, the erection of expensive buildings, or otherwise committing the Church to an expenditure that may involve future embarrassment.

"The membership of this Conference now numbers 4,879, having increased 442 during the quadrennium. The amount of money raised for all purposes is \$75,858, being an increase of \$13,633."

At Port Simpson Rev. Thomas Crosby and his devoted wife had effected a wonderful transformation from a pagan village into a modern town, with good fire-hall and efficient brigade. They rejoice in the possession of at least two brass bands and a rifle corps. "Our church is a substantial building, with a seating capacity for 800 people."

So through the years Dr. Woodsworth toiled, rejoicing now in a gracious revival, now in a new church built and solemnly dedicated, arranging for Eli Taylor to supply both Estevan and Pasqua, albeit 161 miles apart, "each every alternate Sunday," contending in journeyings often against impassable roads and dangerous muskegs and "intolerable mosquitoes," sharing the discomforts and privations of pioneers on the Frontier, prospecting new territory, reporting on the advance of settlement, organizing fresh districts. Hear him describe a church opening among the Cypress Hills:

"There was no pulpit, desk, table, or stand of any kind provided for the preacher's use. We found an empty lime barrel which we set up for a pulpit, sur-

mounted it with our buggy cushion, and when some people came, borrowed a shawl to drape our pulpit. Surely never was pulpit more easily constructed nor in briefer space of time!

"It served our purpose admirably. One of the settlers brought an organ in his wagon. We were informed that some heard a sermon for the first time in ten years. The ranchmen were so scattered at that time that some came over twenty miles to attend service in this little lonely building among the Cypress Hills. Not another house was in sight. Who can tell how effective for good these centres are, scattered all over the land!"

Or hear Dr. Woodsworth describe how a local preacher inaugurated church services at Lacombe:

"The first public religious service in this locality was held at the 'Canyon.' There was no house in the neighbourhood available or suitable for the service, so it was held in the open air. Among other hymns sung was:

'All hail the power of Jesus' Name,  
Let angels prostrate fall,  
Bring forth the royal diadem  
And crown Him Lord of all!'

As we sang, the words were echoed back to us from the opposite hills. When we sang 'Crown Him!' the echo, a little fainter, but clear, answered 'Crown Him!' It seemed to me that the angels were calling on us to take this land for Christ."

With the increasing volume of immigration the missions multiplied in every section of the West. Circuits expanded into Districts, and Districts into

Conferences. Under the authority of the General Conference, 1902, the Manitoba and North-West Conference was divided in 1904 into three Conferences, which were readjusted in 1911 to be coterminous with the Provinces of Manitoba, Saskatchewan and Alberta, Western Ontario being attached to Manitoba. The strength of these Conferences in 1911 is seen from the following table:

Conference	Fields	Ministers and Probationers
Manitoba .....	176	209
Saskatchewan .....	227	217
Alberta .....	201	255

To overtake this work Dr. Woodsworth was sent to England to secure probationers to man the fields—in seven visits he brought out 280 men; special efforts were made to reach the New Canadians; and city missions were inaugurated.

So laboured Dr. Woodsworth until his retirement at the close of 1914-15. He died on January 26th, 1917. His friend, Dr. John Maclean, has paid him worthy tribute, calling him "Brave Knight of the Cross, Pioneer of the West, Great Puritan of Modern Days":

"He belonged to the company of adventurers who explored the boundless wastes of the West and North, in search of lonely settlements, where messages of inspiration and comfort were seldom heard. Leaving the impress of his foot on the virgin soil as a mark of possession and promise of relief, he sped across the sea in quest of volunteers, who would have to make hidden sacrifices at lonely posts, where the foundations of future towns and cities were to be laid. These men,

charmed with the intrepid spirit of the man with a new vision, and of dauntless courage, followed the trail, and found their destiny without a murmur on their lips.

"This missionary saint with a limitless territory, smiled at hardship in storm and sweltering heat. The old log shanty where he shared the frugal meal was transformed and became a pinnacled temple as he spoke the eternal message to dying souls. He was a bishop beyond episcopacy whose wise government none dared to dispute. As an ecclesiastical statesman he mapped out a continent with mission stations as the outposts of civilization, and with his genius for organization, moulded institutions and passed among us, unknown to the multitude, who are accustomed to the blare of trumpets and the empty plaudits of the crowd to herald greatness."

## 2. THE SUPERINTENDENTS TO 1925

We have sketched the long period of notable service as Superintendent of Dr. James Woodsworth. He was called for a time Corresponding Secretary of Missions in Manitoba, North-West Territories and British Columbia. In 1902 the General Conference affirmed the principle of increased and more authoritative supervision of Home Mission work. When the Local Superintendents were appointed, Dr. Woodsworth was called Senior Superintendent of Missions, becoming Superintendent of Missions in the Manitoba Conference and Representative of the General Board of Missions in Winnipeg until his retirement at the close of the year 1914-15.

The following appointments indicate the story of changing Superintendents :

1902-03—Rev. Oliver Darwin, appointed to the North-West Territories (Saskatchewan).

Rev. J. H. White, appointed to British Columbia.

1903-04—Rev. James Allen, appointed to New Ontario.

Rev. T. C. Buchanan, to Alberta.

1908-09—Rev. Thomas Marshall, appointed to the Maritimes.

1912-13—Rev. F. L. Brown, appointed to Toronto, Bay of Quinte and Montreal Conferences.

Rev. George Steel, succeeded Rev. Thomas Marshall as Superintendent of the Maritimes.

Rev. C. H. Cross, appointed to Saskatchewan as Associate of Rev. Oliver Darwin.

Rev. Arthur Barner, appointed to Alberta as Associate to Rev. T. C. Buchanan.

Rev. S. S. Osterhout, appointed to Oriental work.

1913-14—Rev. Mark Fenwick, appointed to Newfoundland.

1914-15—Rev. John A. Doyle, appointed to Saskatchewan to succeed Rev. C. H. Cross.

1917 —Rev. Oliver Darwin, appointed to Manitoba to succeed Dr. Woodsworth, leaving Rev. John A. Doyle sole Superintendent of Saskatchewan.

1917-18—Rev. Arthur Barner, appointed Superintendent of Indian work.

Rev. Thomas Powell, appointed to Alberta to succeed Rev. Arthur Barner.

1919-20—Rev. John A. Doyle, appointed to Manitoba to succeed Rev. Oliver Darwin, who went to England as representative of the Methodist Church.

Rev. Charles Endicott, appointed to Saskatchewan to succeed Rev. John A. Doyle.

1923 —Rev. J. W. McConnell, appointed to Maritimes on death of Rev. George Steel.

Rev. Oliver Darwin, appointed to British Columbia to succeed Rev. J. H. White.

Rev. T. C. Buchanan resigned as Superintendent of Alberta.

At the time of Union, June 10th, 1925, the Superintendents stood as follows:

*Newfoundland*—Rev. Mark Fenwick.

*The Maritimes*—Rev. J. W. McConnell.

*Toronto, Bay of Quinte and Montreal*—Rev. F. L. Brown.

*Manitoba*—Rev. John A. Doyle.

*Saskatchewan*—Rev. Charles Endicott.

*Alberta*—Rev. Thomas Powell.

*British Columbia*—Rev. Oliver Darwin.

*Oriental Missions*—Rev. S. S. Osterhout.

*Indian Missions*—Rev. Arthur Barner.

In addition, Rev. Thompson Ferrier was Superintendent of Indian Education and Hospitals as well as Principal of the Brandon Indian Industrial School.

A tribute of recognition is due those who, from Headquarters, directed the policy of Home Mission effort. At the adjourned General Conference of the Methodist Church of Canada which met in Belleville on August 29th, 1883, and thus prior to the actual consummation of Union on July 1st, 1884, Rev. Alexander Sutherland, D.D., was elected Missionary Secretary and Clerical Treasurer. Perhaps the greatness of the man is revealed best of all in his book entitled "Methodism in Canada: Its Work and Its Story." For decades he served as Missionary Statesman in an imperial, if at times imperious, manner. He was ever loyal to the Word of God, devoted to God's eternal purpose to establish on earth a Kingdom of righteousness and peace, insistent that the main business of the Church was the evangelization of the world, and that the secret of its real success was obedience to Christ. He would measure the spirituality and prosperity of a Church by its missionary spirit and by the willingness of its members to surrender themselves and their possessions. He kept reminding Methodism that for missionary enterprise were needed men of clear vision and robust faith, men who were devoted to Christ's service in their own sphere, however humble: "I doubt much a man's call to labour in China who has never had a call to labour in his own neighbourhood." Dr. Sutherland was an ardent believer in the missionary significance of John Wesley: "There are three periods which stand out in history as periods of great Church movements, namely, the third, sixteenth and eighteenth centuries. The first was marked by the

construction and reconstruction of doctrine; the second, by Church reform; the third was a mighty spiritual baptism, out of which came the great missionary movement of the present day. In the first two there was no enterprise of missions; they were movements in which the Church was self-centred, and from them, among many good things, the Church inherited two things that are not good, namely, an unpreachable theology and a party spirit. The third was a movement dominated by a spirit of intense evangelism, the force of which becomes mightier as the years go by." Dr. Sutherland was assisted by Dr. John Shaw during the years 1885-1895, and by Dr. James Henderson as Associate or Field Secretary from 1896 till his resignation in 1907, to accept the pastorate of Dominion Church, Ottawa. In 1906 reorganization of the Missionary Society was effected. Dr. Sutherland became responsible for the Foreign Department till his death in June, 1910. The gracious, courtly, magnetic Rev. James Allen took charge of the Home Department in 1906 and continued till his death in 1918. In 1907 Rev. Charles E. Manning became Assistant Secretary, and in 1918 succeeded Rev. James Allen. At this same latter date Rev. Lloyd Smith became associated with Dr. Manning and continued till the consummation of Union. On the occasion of Dr. Manning's death in 1928, the General Council of The United Church of Canada paid him the following glowing tribute:

"The exacting integrity of his character was recognized by all those who were associated with him in the work of the Church. He brought to his task a devotion

which never flagged or wavered, and a passionate loyalty which never grew complacent over any attainment. Those who were closest to him in the work of his Department were conscious of an ever-growing admiration for the sanity of his judgment, his warm-hearted and understanding sympathy, the business ability of his administration, the depth of his conviction, and the keenness of his vision as to the future of The United Church and the destiny of the Dominion of Canada. From the beginning to the end of the long and difficult negotiations for Church Union Dr. Manning was always an avowed and whole-souled Unionist. His personal contribution to this great attainment cannot be over-estimated."

### 3. THE GROWTH OF THE MISSION ENTERPRISE

The following table will indicate the number and variety of Methodist Missions at the time of the Consummation of Union, 1925:

Area	English Missions	All Peoples' Missions	Italian	French	Indian	Oriental	New Canadians	Marine
Newfoundland:—								
Labrador.....	2	.....	.....	.....	.....	.....	.....	.....
Newfoundland..	47	.....	.....	.....	.....	.....	.....	.....
Maritime:—								
P.E.I.....	7	.....	.....	.....	.....	.....	.....	.....
N.B.....	33	.....	.....	.....	.....	.....	.....	.....
N.S.....	35	2	.....	.....	.....	.....	.....	.....
Bermuda.....	2	.....	.....	.....	.....	.....	.....	.....
Central Area.....	92	.....	5	3	22	1	3	.....
Manitoba.....	18	.....	.....	.....	11	1	6	.....
Saskatchewan.....	62	.....	.....	.....	1	2	4	.....
Alberta.....	120	.....	.....	.....	5	1	9	.....
British Columbia..	69	1	.....	.....	18	13	4	.....

In Newfoundland Rev. Mark Fenwick was devoted friend and sympathetic counsellor to missionaries to whose "heroic and sacrificial abandonment of ease and comfort, demanded by the unique character of the work in this Conference," he never grew weary of paying tribute. Encouraging revivals, visiting lumbering camps, ministering to fishermen, he laboured constantly, "in journeyings often, in perils of waters." "It has been a poor year for fishing here," wrote a missionary concerning Labrador. "On some of my appointments the people were not very well able to accommodate me. I had to drink my tea without milk or sugar and eat my bread without butter, but I was perfectly satisfied to do this for the Master's sake." Again, concerning Grosse Water Bay, Dr. Fenwick wrote: "My second trip around that bay was in a dory, alone. The first of October I was a couple of hours in the water rescuing the dory, and then spent the night in the woods without a fire. In December, while pulling wood, I crushed my foot and was in hospital for eight days. Later I was taken to hospital with the pleurisy, and again had my back bruised with the 'Kometic.' But by the 9th of May I had travelled over 2,000 miles. A special trip was made for special services and twelve conversions took place. There is plenty of work to do; may God give us grace to do it."

In the Maritime area the vigorous and aggressive Dr. J. W. McConnell superintended mission work among remote settlements of farmers, in the lumber camps of the northern section of New Brunswick, with the fishermen, and among the miners and labourers

with all their hazards of strikes and labour troubles. The United Mission of Sydney and the Community House at Whitney Pier rendered notable and helpful service in trying times with lectures, concerts, prayer services, measures of relief, soup kitchens, distribution of milk, Daily Vacation Bible Schools, sewing classes and circulating libraries. Dr. McConnell was keenly alive to the difficulties of the mission enterprise in the sparsely-settled districts: "As soon as our young people grow up, many of them leave for larger centres either in Canada or the United States, with the result that mission congregations are small and the workers few." But the Superintendent was alive no less to the influence that might radiate from these remote communities: "Recently I visited an appointment on a mission, thirty-three miles from the railway, where our Society has paid not a little in the way of grants. Here was a humble home out of which several young people went into the great cities, where they are all active workers in, and most generous supporters of, the churches to which they now belong. One of the sons is among the outstanding science teachers of this Dominion. In another home grew up several of the successful business men of these Provinces, who for years have been among the most influential and liberal of our laymen. And here in the same community, in a little house, all but the last one, was reared a boy now with an international reputation as a specialist in medicine—a big man who still appreciates the old Gospel he heard in the days of his boyhood."

In the Central Area of Ontario and Quebec, Rev.

F. L. Brown had a varied type of work to superintend: difficult Frontier missions, particularly in the sparsely-settled districts and needy areas of the North and the "Highland," new causes springing up in suburban communities, All Peoples' Missions for New Canadians at Sault Ste. Marie, the French Methodist Institute and the challenging missions to the Italians in some of the largest cities. By slow degrees the Indian Missions were winning the red men to civilization and the Kingdom of God, with notable success at Mount Elgin Institute and Moraviantown. But not everywhere did the Evangel witness equal triumphs of grace. In the Six Nations Reserve it was reported that the influence of the longhouse had increased, Indian customs had become more surely entrenched, and the red men politically dissatisfied. "If the Canadian Government is Christian," they declared, "then we don't want Christianity." It was reported: "At the longhouse winter dance, five hundred were present. The old folk were serious and spoke at great length in a sort of chant. The young folk were curious, careless and amused. They sacrificed tobacco and danced in full regalia, including feathers and war paint, to the tune of turtle shells pounded on benches."

In the years immediately preceding Union, Dr. John A. Doyle was pleading for recruits for his fields in Manitoba and complaining that in certain territories even Anglo-Saxon children were growing up without religious instruction. With the population of the Province 43 per cent. non-Anglo-Saxon, and with large areas entirely pre-empted by New Canadians, the work

among these newcomers was of paramount significance. A certain section of south-eastern Manitoba was little better than a rural slum. But the Church had vital institutions serving the folk of the Province: the Ukrainian Weekly, *The Canadian Ranok*; the hospital at Vita where the Church was represented by Rev. W. R. Donagh and Dr. W. W. Read and his staff of nurses; the All Peoples' Mission at Winnipeg, under Rev. J. M. Shaver; and the institutes at the head of the Lakes with their full-time programme of activities: Sunday Schools, services, boys' and girls' clubs, kindergarten, women's meetings, men's forum, play-grounds, summer camps, athletics, shower baths, community skating rink, English and civics, cooking and sewing, first-aid, wood-work, home visiting, hospital and prison work, music and public libraries. In Manitoba the Indian work was of historic significance in Methodism in the difficult and remote Lake Winnipeg district to win which some of the bravest of Methodist missionaries had hazarded their lives. At Norway House was a Boarding School with 105 pupils; at Fisher River Rev. F. G. Stevens served as pastor, preacher, physician, extricating splinters, extracting teeth, lancing abscesses, teaching school, and preaching the Gospel. At Berens River, Rev. J. W. Niddrie was labouring faithfully and winning souls, one by one, after a service an aged Indian declaring: "This is the first time I ever heard the Way of Life made so plain, and the love of the Great Spirit. When you come back I want to take the Sacrament and I shall bring my wife and family, too." At Oxford House, under Rev. L. E.

Atkinson, at Nelson House, under Rev. W. E. W. Huty, and at Brandon Indian Institute, under the veteran Rev. Thompson Ferrier, the Indian work was prosecuted with devotion and with success.

In Saskatchewan Dr. Charles Endicott was the energetic Superintendent in the years immediately prior to Union. With the invaluable help of Rev. George Dorey, he carried through an exhaustive survey to ascertain to what extent church services were provided for the 4,593 Public School Districts of the Province. He found that in 1,133 districts no services were held, in 2,407 districts the Churches entering Union were represented, and in 619 districts of the non-Anglo-Saxon area the only service was provided by the Greek and Roman Churches. Frontier missions were supplying rallying centres of courage, cheer and spiritual influence on every fringe of settlement where the Church had funds adequate to send a missionary. The effort to reach the New Canadians in Saskatchewan followed three lines of activity: Social Centres at Insinger and Calder; the School Home at Yorkton; and the Hospital at Hafford.

In Alberta Rev. Thomas Powell superintended work, often difficult, but always rewarding, among ranchers, homesteaders and farmers, in coal-mining camps, in the hospitals and among colonies of New Canadians. The work among the New Canadians was varied and often brilliant—in Edmonton itself under the effective and enthusiastic Rev. W. H. Pike, and supervised with equal faithfulness by J. K. Smith at Chipman, R. E. Stewart at Smoky Lake, Taranty Hannochko at Rad-

way Centre and Demetrius Ponich at Bellis. At Smoky Lake Dr. Walter Morrish was labouring in a successful and gracious healing ministry. At Lamont Hospital Dr. A. E. Archer and Dr. W. T. Rush, undertaking a work whose beginning constitutes an epic so far as Methodist missions to non-Anglo-Saxons is concerned, rendered magnificent service in combating disease among the New Canadians, ably supported by Rev. C. W. W. Ross. As an example of the significance of the tiny Frontier Church it would be difficult to find a nobler illustration of helpful influence than the following:

“Twenty-eight years ago one consecrated farmer and his wife and oldest boy cut logs, peeled them and built a church. It had only a dirt floor and a sod roof, but it was a place for worship. In the community influenced by that Church, twenty-seven young men have grown up. Some have gone out, but not one has gone wrong. Not one smokes or has ever touched strong drink, nor has any one of them in any way brought disgrace upon himself. Neither has any young woman. There is now a class of twenty-five young people, and on a Sunday last May, nine joined the Church and two volunteered for life service.”

In British Columbia Dr. Oliver Darwin had a corps of missionaries of great earnestness and devotion labouring in the difficult rural fields. In Vancouver, Turner Institute was serving a section of the city crowded with 35 nationalities. Along the extended coast, Captain William Oliver and a group of associated workers, bore the hazards and hardships of the

Crosby Marine Missions, visiting hundreds of places—mines, logging camps, fishing communities and small islands where the little groups of settlers could be reached only by water transport. On boats bearing names glorious in the annals of British Columbia mission history, *Thomas Crosby*, *Edward White*, *William Oliver*, went the hardy evangelists of the Cross, bearing the message of the Gospel, conducting camp education work, distributing magazines, placing lending libraries, cheering the lonely in remote corners of the coast. One of these thus describes his visit to a solitary lighthouse:

“Our round trip covers a distance of three hundred miles. At the extreme end, one hundred and fifty miles from our headquarters, is a lonely, exposed lighthouse, where a man, his wife, and a bright little lad of eight, reside. But for an occasional fish boat passing, and the Government steamer which calls every six months, no signs of civilization are ever seen. We always make a desperate effort to land to visit these lonely folk whose home is perched on the top of a rock five hundred feet high, but we are not always successful owing to the big seas which dash against the rocks. Five attempts were made during our recent trip before we could lower a boat, and then only at great risk, but oh! what that visit meant to those lonely, yet happy, Christian souls living within that lonely lighthouse. Unfortunately, owing to the conditions of the weather, my wife was unable to land with me, much to the disappointment of the keeper’s wife, who has not talked with another woman, nor walked more than a dozen

yards from her door, since she first landed there a little over two years ago."

Rev. Arthur Barner could report undoubted signs of progress in the Indian work of British Columbia, at Cape Mudge, at historic Port Simpson and at the splendid Coqualeetza Indian Residential School. He found a new day dawning at Clo-oose Mission, on the west coast of Vancouver Island, just opposite Cape Flattery. Dr. Darwin, however, reported that not all the Indians had been reached. At the head of Rivers Inlet he found Indians living in ignorance and squalor. To Captain Oliver, who had urged to a better life, an old Indian replied:

"All you have said to us is true—we are living as you say. When Mr. Gibson was here, he told us when we did wrong, and helped us to do right. Now we have no one to help us. The Church does not care for us; we are just as low as we can be. We might as well live this way as any other."

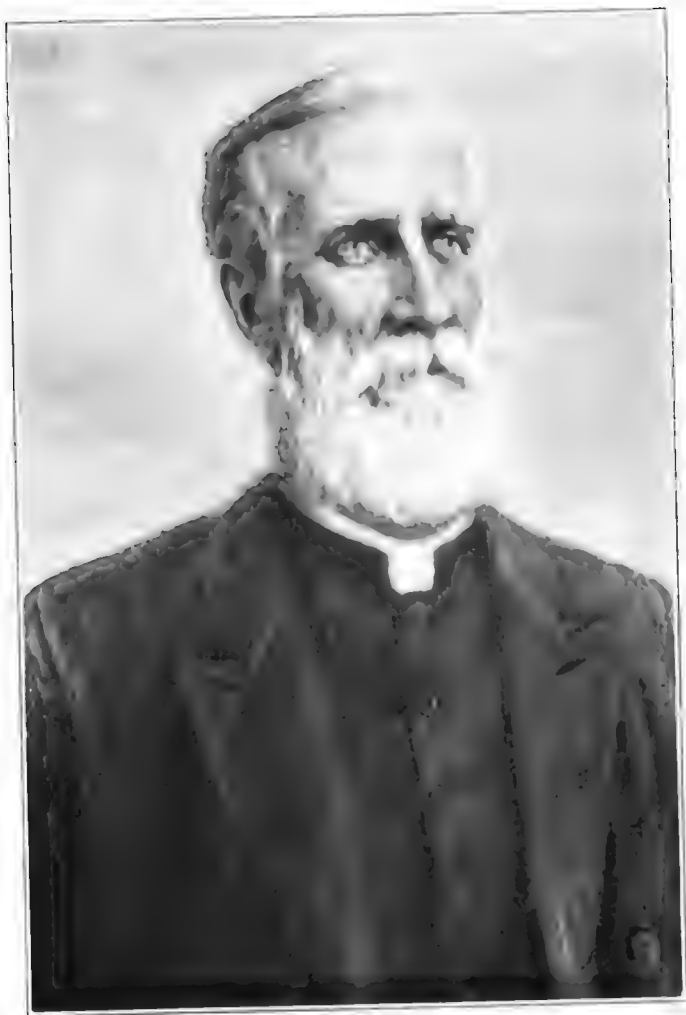
At Halifax, Quebec, St. John (in winter), Montreal and Winnipeg, a chaplaincy service was maintained to represent the Missionary Society in welcoming and serving newcomers to Canada, and in seeking to make easy and happy new Church relationship for those who were coming from Mother Churches in the Old Land.

The educational work among Indians in the whole Dominion served 1,896 pupils—784 in residential schools and 1,112 in day schools.

The following tables give interesting statistical records of work carried on by the Missionary Society at the time of Union:



REV. JAMES WOODSWORTH, D.D.  
Superintendent of Methodist Missions, Western Canada, 1887-1915



REV. JAMES ROBERTSON, D.D.  
Superintendent of Presbyterian Missions, Western Canada, 1881-1901

## INDIAN MISSIONS

Location	Missions	Constituency	Day Schools	Residential Schools	Hospitals
Ontario and Quebec	21	6,637	28	1	.....
Manitoba.....	10	3,800	9	2	.....
Saskatchewan.....	1	100	1	.....	.....
Alberta.....	5	1,540	4	2	.....
British Columbia....	15	3,731	15	1	5
Totals.....	52	15,808	57	6	5

## HOSPITALS

Location	Hospital Accommodation	Number of Nurses Employed	Number of Doctors Employed	Number of Patients Treated				Hospital Days
				Medical	Surgical	Obstetrical	Out-Patients	
Lamont.....	65	22	4	665	343	67	1,607	17,205
Smoky Lake*	10	5	1	80	24	17	121	1,555
Hafford.....	20	4	1	113	156	65	1,000	3,511
Vita.....	20	2	1	102	35	20	†1,741	1,816
Bella Bella*....	22	5	1	61*	73	7	959	2,578
Hazelton.....	35	9	2	124	161	46	†1,500	7,135
Port Simpson	35	5	1	148	Total number			4,706

\*Figures are for six months. †Approximately.

## 5. PRESBYTERIAN MISSIONS TO 1925

(1) *The Situation in 1881*

In 1851 Dr. Black came to the Red River and laid the foundations of Presbyterianism on the Prairies. In 1881, as noted above, the same Dr. Black came to the General Assembly at Kingston and supported the overture of the Presbytery of Manitoba for the appointment of a Superintendent of Missions in the

North-West. The post was offered to Rev. James Robertson, minister of Knox Church, Winnipeg.

The Presbyterian Church in Canada had at this time completed only a half-dozen years of its history as a united Church. But it was already an aggressive missionary Church. This strategic appointment was the harbinger and guarantee of a new day of vision and of growth.

The first Annual Report of the General Assembly's Home Mission Committee was for the year ending March 31st, 1876. That Committee was divided into two parts: the Eastern Section, of which the Convener was Rev. G. M. Grant, M.A., of Halifax, and the Western Section, of which Rev. William Cochrane, D.D., of Brantford, was Convener.

In the Eastern Section, during the first year of the united Church, there were working under the Home Mission Committee 22 ordained ministers and preachers, 23 theological students and catechists, and 8 Gaelic catechists. The Convener reported 35 charges vacant and 24 stations without supply. Presbyteries and individuals contributed for Home Mission purposes the sum of \$2,841.81. There was expended \$3,004.59. The report for the Eastern Section declares:

"We have a mission field down by the sea. We have not a great North-West, we have not vast outstretching prairie lands to be filled with a teeming population; but we have a people on farm and forest, by sea and river. We have a land of some extent and of great resources, to be filled up with an active, trading, commercial and seafaring population. And this stirring people, ever

on the move, and visiting every clime, are wanted for Christ, and must be won to His service.

"We are not without a field; the Lord has provided that. But we do want *men*, for we have been suffering at least during all the winter from a dearth of spiritual labourers equipped for service. Our great want has been, and continues to be, *men*, and we mean men of the right spirit, who, for the love of Christ, and of souls, are willing to preach, everywhere and at some sacrifices, the unsearchable riches of Christ. We want *young men* from our schools and colleges, young men of piety, and we would gratefully record the fact that they are increasing in number, earnestness, and in decision for Christ; but we do want a larger proportion to give themselves to the ministry of preaching the Gospel.

"But while we feel the want, and would stimulate the Lord's people to apply earnestly and constantly to the Lord of the harvest to supply it, there is yet another and a greater one. It is the *want of the Holy Spirit*, to awaken and to revive, so that the ministry may be a power throughout the land. We need the Holy Spirit to work mightily on our ministers, our elders, our Sabbath-school teachers, our deacons and our people, that we may be all sanctified to this great work of evangelization. We want a great and a glorious baptism on the whole Church, such as God has given in measure here and there, that our faith and zeal and activity being increased an hundredfold, the Kingdom of our Blessed Lord may be advanced, and the whole Dominion become as a garden which the Lord has

blessed. If we would seek this one thing, with the ardour of a Paul, a Luther, or a Knox, if we would be in any agony like the Master till it is accomplished, our sons will come up to the work, and Presbyterians will do their full share."

In the Western Section there were 169 fields, of which 125 required aid. Ninety-eight had churches. There were 312 preaching stations, with 3,840 families and 3,089 communicants. During the year ending March 31st, 1876, \$16,219 was raised by the fields themselves, \$19,756 was paid by the Home Mission Committee and \$11,911 expended in buildings. The Free Church of Scotland sent a grant of £500, and the Irish Church £150. The latter Church also designated two young men for work in Canada, "an offering," wrote Dr. Wilson, "to you in your first year as a united Church. They go out to you not by constraint or owing to any home pressure, but willingly." The Convener of the Colonial Committee of the Free Church proposed to send out a few selected men for the period of three years.

In British Columbia there were six Presbyterian ministers in addition to the Principal of the High School who was also a minister of the Presbyterian Church.

In Manitoba, exclusive of the two settled congregations of Kildonan and Knox Church, Winnipeg, 32 stations were supplied during the year, some every Sabbath, some fortnightly, some monthly. There were twelve groups as follows: Little Britain, Rockwood, Springfield, Point de Chênes, Emerson, Headingly,

Boyne, Woodlands, High Bluff, Portage la Prairie, Westbourne and Fort Pelly. A determined effort towards self-help was made. In that first year of the united Church, probably no Presbytery had circumstances of so difficult a nature to meet as the Presbytery of Manitoba. It was their third successive season of wholesale destruction of crops by grasshoppers: "The land is as the Garden of Eden before them, and behind them as a desolate wilderness." The Dominion Government was forced to come to the aid of the settlers. Notwithstanding the dearth, the Presbytery contributed \$800 for Home Mission Funds and was responsible for raising nearly \$2,000 on the various mission stations. The following notes are taken from the Home Mission Report:

"The Postmaster in Pembina informed me that within a month six Indians had died from want and exposure."

"Pembina, like many places on the American frontier, is noted for its wickedness."

"When the Roman Catholic priest heard that our missionary was paying attention to the Roseau Indians and that there was the prospect of a Protestant school, he immediately went to them with five sacks of flour and offered to get them a Roman Catholic school. They replied that they liked the flour very well, but declined the school."

In the autumn of 1875, Rev. Alexander Stewart had gone to Fort Pelly. He had opened three stations, one among the Mounted Police, a second among the employ-

ees of the Board of Works and the third at the Fort. He also established a school for the fourteen children connected with the barracks. The field raised \$220 for the Home Mission Fund. Mr. Stewart reported :

“A new site has been chosen for the capital of the North-West Territory, near the junction of the Battle and Saskatchewan Rivers—about 300 miles to the west of Pelly. The result of this change will be the abandonment of Fort Pelly in a year or two at the furthest. So soon as the Government is fairly established at Battle River, it will be the duty of the Church to follow at once and supply the different branches of the service with regular preaching.”

The Home Mission Report of 1876 expresses appreciation of the service rendered by the settled pastors of Winnipeg and Kildonan, and by the Professors of Manitoba College who were able to supply no less than seven mission fields: Springfield, Sunnyside, Park's Creek, Caledonia, Clear Springs, Headingly and Rivière Sale.

By 1881 the work of the Presbyterian Church in the North-West Territories was centred in the following places:

1. *Indian Work*

(1) Prince Albert Mission School under Miss Baker;

(2) Mistawassis Reserve under Rev. John MacKay;

(3) O'Kanase under Rev. George Flett.

## 2. *White Work*

Seven stations about Prince Albert under Rev. James Sieveright, who thus describes them:

(1) "*Prince Albert* is the first in importance. The population consists of forty-two families, not including fourteen Cree families, who have not removed to the Indian reserve. Two things are essential to future progress—the erection of a church and manse, and two services every Sabbath. The attendance, considering the cold, uncomfortable building, is encouraging, frequently over one hundred. The Foreign Mission Committee has given two acres as church property on the front of their lot, and ten acres farther back as a glebe. A building committee has been appointed and a vigorous effort will be made to erect suitable buildings. The era of log buildings is nearly at an end. Several brick edifices have been erected, and that will likely be the future material. Building operations cost at least twice as much as in Ontario. Without outside aid, it will be impossible to complete buildings necessary to hold our own as a denomination. Prince Albert is on the borderland of civilization. The outcries of pagan Sioux, celebrating their religious rites, often intermingle with the sounds of Christian praise and prayer.

(2) "*McBeth's*, down the river, comprises eighteen families—thirteen Presbyterian. Three more intend to settle on their claims in the spring. The nearest family is five miles; the farthest fifteen.

(3) "*Flett's*, twenty-two miles south, near the forks

of the road where the Winnipeg and Carlton trails meet. It contains seventeen families—all Presbyterian.

(4) "*Red Deer Hill*, twelve miles south. Four Presbyterian families—nine of other denominations.

(5) "*Ridge*, twelve miles south-west. Eleven Presbyterian families—twenty of other denominations. A church was erected in this settlement during the ministry of Rev. H. McKellar.

(6) "*Miner's*, fourteen miles west. Eleven Presbyterian families. Indian element predominates.

(7) "*Carrot River*, forty miles south-east by winter trail, about fifty by the summer one. The only houses the whole way are at the Indian reserve, on the bank of the South Saskatchewan, which must be crossed going to Carrot River. The present statistics are eight families, and twenty-eight young men who have taken up claims, nearly all Presbyterian."

Mr. Sieveright further stated that at Prince Albert a building committee was actively at work obtaining subscriptions for a new church building. At the Ridge and Miner districts the material was on the ground for the erection of churches, and at the Cameron and McBeth settlements satisfactory progress was being made in the same direction.

The Presbyterian Church had been working within the North-West Territories for fifteen years. What had been accomplished? Fort Pelly had been opened up and abandoned. Battleford had been opened up and abandoned. In the white work there was only the Prince Albert Mission with its seven stations. In the Indian work there were Miss Baker at Prince

Albert, Rev. John McKay at Mistawassis, and Rev. George Flett at O'Kanase. But though these achievements seem insignificant, it was the year 1881, and in 1881 there was appointed to the post of Superintendent of Missions for Manitoba and the North-West, that great statesman of Western Presbyterianism, Rev. James Robertson. In the bald, prosaic language of the Assembly minutes of 1882, he "entered vigorously upon his duties last August."

(2) *The Era of Robertson*

"I would rather have a man know less Latin and more Horse."

"Visibility should be given to our cause. The people should know that we are not there simply on a visit."

"It is the deliberate opinion of competent authorities that this country is yet to be the home of a large population; it is therefore of great importance that the foundations of society should be laid on the principles of God's word."—*Dr. Robertson in 1890.*

James Robertson was born in the village of Dull, in the valley of the Tay, Scotland, April 23rd, 1839. At the age of sixteen he had come to Canada with his parents, who settled in the township of East Oxford. He early exhibited a desire to improve himself by study. After an experience of school teaching, he attended the University in Toronto. He entered upon his theological studies at Princeton in 1866, the year that James Nisbet went to Prince Albert. His theological course he completed at Union Theological Seminary. He became minister at Norwich, Ontario.

Later he was called as first pastor to Knox Church, Winnipeg.

"It was characteristic of him," writes Rev. C. W. Gordon, "that at his first Presbytery meeting, before he himself was inducted, he was found earnestly advocating a plan for the maintaining of work in the Prince Albert district, vacated by the death of Mr. Nisbet." During the years of his Winnipeg pastorate he was Home Mission Convener of the Presbytery of Manitoba. In this capacity he found scope for that genius for achievement, that supreme gift of common sense and wide-visioned statesmanship which were to make the years of his service so notable and so fruitful for the Presbyterian Church.

He became Superintendent in the summer of 1881. For Manitoba and the North-West Territories the decade that ensued was the most formative in its period. The decade after 1897 was more remarkable for the influx of people, but the period 1881-1892 saw the foundations of Territorial institutions laid. Robertson preceded the railway across the Prairies. Battleford was still the Territorial Capital. Prince Albert was the only existing mission station outside Manitoba where white work was done. Who could have guessed that within a third of a century there would be a thousand preaching-places for Presbyterians within Saskatchewan alone, that the Provinces would be covered with a network of railways, that in population the central Prairie Province would be third Province in the Dominion, in grain-growing easily first, and that the Prairie would have to confront educational and

social problems of the first magnitude? Robertson saw much of this. At any rate he planned as though he saw it. He had a courage unshakeable and a faith in the West that nothing could daunt. Immediately he launched his Church and Manse Building Fund. This, he was proud to say, gave visibility and permanence to Presbyterianism. During the eight years prior to the existence of the Fund only fifteen churches and manses were built, and during the following years the yearly average was twenty-one.

Dr. Robertson lived on the trail—on the trail and in his interminable correspondence. Rev. Mr. Sieveright is leaving Prince Albert. The Superintendent takes in Mr. McWilliams to install in his charge. "To-night," he writes *en route*, "we are to lodge in a place 7 feet by 12 feet, partitioned off from the stable. A lot of hay covers the floor, a rusty stove is standing in the corner, which, with a rickety table, constitutes the furniture. We found a lantern which will answer for a light. The side is quite airy, the boards have shrunk a good deal. But I have a good toque, or night-cap, and I hope to keep warm enough. I have two buffalo robes, two pairs of blankets, and other appliances that will likely keep me comfortable. Three teams besides our own drove in here just now, and are going to remain all night. I think the room will afford sufficient accommodation to enable us to lie down. To-morrow we expect to make Humboldt at six." After Prince Albert he goes to Battleford: "I have been trying to hunt up the Presbyterians here, and have

partially been successful. I think we must send a man in here to look after them."

In the meantime the Presbytery of Manitoba has grown into three Presbyteries: Winnipeg, Rock Lake and Brandon, together constituting the Synod of Manitoba and the North-West Territories. Of this new Synod Dr. Robertson became the first elected Moderator. But the growth westward was steady and continuous. With the transfer of the railway from the north to the south, Regina became the capital of the Territories. Here, on September 4th, 1882, Rev. J. W. Mitchell, of Blackheath, Ontario, on a trip West for his health, preached the first sermon in Regina in a livery tent from which the horses and buckboards had been removed for the occasion. The text was 1 Peter 2: 21, and the place, the corner of South Railway and Rose Streets. On the previous Sunday Mr. Mitchell had preached the first sermon ever delivered in Indian Head. The following letter describes the occasion:

Mitchell, Ont.

Feb. 12, 1923.

Dear Sir:

Knox Church, Regina, is about to celebrate the 40th anniversary of its organization and has requested a communication from me as the minister who conducted the first Presbyterian services there. It may be of interest to you to know that I did so also at Indian Head one Sunday earlier, August 28th, 1882. I was taking a holiday run along the C.P.R., then in course of construction, dropped off at Indian Head to visit Fort Qu'Appelle, and conducted a service in a tent-

hotel on my return on Sabbath the 28th—Text Neh. 9: 17, "Thou art a God ready to pardon." I had a narrow escape from having to spend the night on the open prairie. In returning from the Fort to Indian Head where the old trail left the line of the C.P.R., I got benighted, the Bell farm was being broken up and the trail interfered with. I lost my way in the dark, began to wander, and at length became so bewildered that I gave myself up as lost. I came across a surveyor's mound, consulted it in the starlight, and compared with my compass. I had got so turned about in my wanderings that I could not believe what I learned. I thought best to give it up and lay down on the prairie under the shelter of my umbrella as a keen wind was blowing. After resting there for some time and thinking the whole situation over, I knew that the C.P.R. track was to the south of me, and determined to make one more effort. I had not gone far before I caught sight of a light. I made my way to it, and it proved to be my destination, but my sense of direction was so bewildered that I did not regain it even next day. It was with a grateful heart that I found shelter and so conducted the volunteer service I had arranged for.

So far as I know this was the first religious service in Indian Head. The C.P.R. rails were just laid to Regina.

Yours truly,

JAMES W. MITCHELL, M.A., D.D.

For a while the services in Regina were held on Rose Street, in the upper storey of a ready-made building sent in by the Home Mission Committee. The next building used was McCuskers' Hall, on Hamilton Street, with Rev. J. M. Sutherland, of Nova Scotia, as missionary. This was occupied about a year. For

a time the congregation worshipped over a blacksmith shop, then rented the second floor of a building where later stood the Lansdowne Hotel. On August 10th, 1883, a congregation was duly formed with Dr. Robertson in the chair. On motion of Dr. Lafferty the congregation was named Knox Church. Into this charge Rev. Mr. Urquhart was inducted August 12th, 1884. Plans for a permanent church building were undertaken. On July 26th, 1885, Principal King, of Manitoba College, preached the dedicatory sermon. About a fortnight earlier the first meeting of the Presbytery of Regina had been held, July 15th, 1885.

Robertson had a genius for studying local conditions and enforcing the need of generous local support. "I considered," he wrote in his very first report, "that I ought to make myself acquainted as far as possible with that work on the ground. . . . At these meetings I preached first, and then at the close of the services explained the method adopted by our church in the prosecution of her Home Mission work. The people everywhere were enjoined to contribute as largely as possible for the maintenance of gospel ordinances among themselves, and were informed that unless a generous spirit was shown in the present crisis of our work, they could not expect any large sympathy or aid from the General Assembly's Home Mission Committee. Where there was no Board of Management I caused one to be elected at once and put subscription lists in their hands so that the district might be canvassed without delay. . . . I travelled in all by buggy two thousand miles, preached on ninety-six

different occasions and delivered about forty addresses. . . .”

Dr. Robertson had a great gift for making general observations and for drawing wise and sweeping conclusions. His very first report contained five of these touching the future of mission work :

1. The influx of settlers is unprecedented. These fresh fields call for additional labours.

2. The experiment of engaging young men from the Eastern Colleges to labour during the summer vacation is expensive, but provides with ordinances fields that otherwise would have been destitute.

3. Manitoba College should be equipped for a theological course, or an Eastern College transplanted to the Prairie Province.

4. Young men are needed for pioneer work.

5. The position of the Presbyterian Church in the North-West is encouraging and full of promise.

It would be easy to trace the growth of the work as Dr. Robertson fostered it. One would only have to record the innumerable jottings of notes in that fruitful twenty-one years in order to secure an accurate picture of the development of Presbyterianism. Thus we find, for instance, in 1884-5, Yorkton and Carlyle are occupied, Battleford reoccupied, Rev. W. McWilliam inducted into Prince Albert, church buildings erected at Welwyn and Battleford. In 1885 the Church and Manse Building Fund has felt the influence of the increased stringency in money matters. People have had to choose between having a minister and building a church. “When the choice lay between bread and

a plate on which to have it served," he wrote, "the people chose the bread." In 1886 the census indicated 7,712 Presbyterians in the Territories, and "not a settlement of any size in the country was left unprovided with ordinances." In the same year Prince Albert and Regina become augmented congregations. Fort Qu'Appelle builds a stone church, and work begins for the first time at Saskatoon. In 1887 missionaries are sent to Kinistino and Swift Current, and the Assembly divides the Presbytery of Regina into two, constituting the additional Presbytery of Calgary. In 1889 he writes that Moosomin promises to be a good congregation, Grenfell is declining, Indian Head has made decided progress numerically and financially, Saltcoats is occupied for the first time, Whitewood has made substantial progress in matters spiritual and secular. "Moose Jaw is increasing in strength and compactness. The church was moved to a central site—it is to be hoped its journeys are now ended—renovated and improved at a cost of about \$600 and the improvements paid for." "The Presbytery of Regina has 26 mission fields with 94 stations, 35 churches and 3 manse. The families number 777 and the communicants 705. Of the missionaries 10 are ordained, 13 students and 3 catechists." By 1893 the number of families had risen to 1,136, and communicants to 1,117. In that year a manse was built at Wolseley, churches at Broadview and Lumsden, and arrangements made to build at Oxbow, Wapella and Estevan. One enters better into the vision of the great Superintendent and feels the inspiration of the success

of his co-workers when Dr. Robertson speaks himself: "Per communicant and per family," he wrote triumphantly and insistently in 1885, "the Synod of Manitoba and the North-West Territories led the Church last year in liberality. If neglected, no other Church can take it up. It is a work for the present and future—a work for the Church and country—a work to save men and to extend the Kingdom of Christ. To carry on this work more missionaries are urgently needed. There is room and scope here for men of piety and push—men loving Christ and their fellow men. Summer supply will not answer. Why should a missionary in China or India be provided with a house, and a missionary in Manitoba be left to the tender mercies of 40 degrees below zero. Such a country may receive checks; still it must grow. Give the people the Gospel now, and in widening circles its influence will be felt."

Faith and optimism, courage and statesmanship, vision and faithfulness, these were his great qualities, and these he seemed able to impart to his men. No one was more capable of sizing up a situation, or of extracting reasons for hopefulness out of the turn of events: "The tide has now turned," he wrote in 1888, "vacant lands are being gradually settled. People welcome missionaries and services are well attended. The accessions to the membership of the church are many and congregations are liberal in the support of missionaries and in erecting church edifices and manses. The crops of last year did a great deal to restore confidence and to determine people to make the country

their future home. Debts incurred during the years of depression have been wiped out or greatly reduced, and contentment is now much more general. The change is felt in increased contributions for the support of ordinances, greater promptness in the payment of salaries, and more generous assistance to the schemes of the Church.

"The immigration this spring is larger than for several years, and the incomers are taking up land in districts previously settled. Presbyteries and Synods are resolved to undertake the spiritual wants of the country as far as men and money are available."

He would not have the Church believe that the task was light or the burden easy. It was a vivid picture he painted in 1889: "The prosecution of mission work is beset with difficulties. The country is wide (Synod 1,800 miles from east to west, and 350 miles from north to south) and the population sparse. Large quantities of land have been reserved, settlers have been scattered, and co-operation in Christian work made difficult. In addition many of the people have been disappointed in not getting railways near them; they are hence not able to dispose of their produce, and are restless. Changes for the better, however, have taken place recently. Unless cared for, it is found that people here readily lapse. Exposure to the sun and wind of the prairie is apt to fade the colour out of the religion of many who came from the East, and hence they must have the sheltering shadow of the Church, and when religious restraint is thrown off by the western man, he is not quiescent. The missionary

meets with no more difficult task than that of approaching and reclaiming the man who has thrown away his morals and flung his religion after them. And one is surprised at some who fall. If ever doubts about the perseverance of the saints get a lodgement in the brain, it is when an Eastern saint is found in the Rockies with every semblance of 'saintness' washed out of him and his morals as soiled as his shirt."

Dr. Robertson was not merely a missionary. He was a statesman. His reports tell of railway building, origins of the people, schools, crop prospects, immigration. But he is at his best when he is dealing with the character and work of the missionaries:

"Take them as a whole, no class of men in the service of the Church deserve better treatment at her hands. Whatever position the Church occupies in the West is due to the self-sacrificing spirit of her missionaries."

And again in 1892:

"'R——' occupies a wide field, and can preach fortnightly at his stations. On 'blue' Mondays he sets up the type, and prints, in condensed form, the sermon of the previous Sabbath, and sends a copy, in tract form, to each of the families in the stations not supplied. Copies are sent to the Superintendent, and he does not know which to admire the most, the superiority of the printing, the excellence of the sermons, or the enterprise of the missionary. There are bits of rare stuff in the Home field. Nor should this subject be dismissed without testimony being borne to the large help given to our missionaries by their wives. These good women cannot afford to hire help, and hence, whether well or

ill, domestic duties fall on them. It is useless to talk of a furlough; there are no funds. It is only when death has invaded the old home in the East that the wish to return rises in the bosom, and then only a letter can be sent. In a word the missionaries of the Church are men of high character; not a few with a high place in College and Seminary; they are moulding thought in the new West, and they deserve the sympathy and support of the Church in a more generous measure than has hitherto been accorded them. They are making the Church, and the Church that shall yet be the mainstay of foreign work."

Dr. Robertson died January 4th, 1902. His monument is the Presbyterian Church in Western Canada.

"Appointed by the Church in hesitation and doubt, to the office of Superintendent of Missions for Manitoba and the North-West in 1881"—so ran the Assembly's Home Mission Report for 1902—"he lived to enjoy every honour the Church could bestow, and to behold, amid the marvellous development of the Canadian West, largely as the result of his own efforts, the cause of religion militant everywhere, and flourishing in almost every part.

"In the West, by his wonderful versatility, he gained the respect and confidence of every class of the population. Amid farms and ranches, or mines, or villages, or cities, he was equally known and venerated. He was always looked upon as a hero, of the type the West is proud of, and spent himself in tireless labours for the spiritual welfare of that vast region. A loyal

Presbyterian, he was no sectarian. He wanted the West for righteousness and the fear of God.

"To the missionaries under his superintendence he was a comrade and most welcome adviser. A visit from him was a stirring of hope and energy and trust in God. Quick to condemn sloth and mismanagement, he was yet quicker to sympathize with genuine misfortune and eager to relieve it."

For two decades James Robertson laboured for Presbyterianism in Western Canada, and he wrought well. Even the statistics of the growth of the Church on the Prairies during that time read like an epic:

	1881	1902
Synods .....	..	2
Presbyteries .....	1	18
Congregations .....	15	141
Missions .....	29	258
Preaching Stations .....	101	1,113
Ministers Ordained .....	17	247
Catechists, etc., Unordained .....	5	163
Families .....	971	17,038
Single Persons .....	303	5,471
Communicants .....	1,153	23,858
Contributions for salary .....	\$6,148	\$185,281
Contributions for all purposes .....	\$14,260	\$446,915
Church Buildings .....	14	393
Manses .....	2	82

Dr. Robertson accomplished much for the West. But he will not be remembered for his achievements, great as they were, but for his statesmanship and vision. He was able to inspire others with his own faith in the West, and he was in a marvellous manner able to translate his faith into results, to bring his own vision to full fruition in accomplished fact. "Long before settlement began to pour into the West," declared

Canon Tucker, "there stood a man on the Prairie, a prophet, a patriot, a great statesman, a missionary who foresaw the marvellous developments that were coming, who wisely prepared to meet them. Dr. Robertson staked out that great country, occupied its strategic points, early aroused his Church to its needs and opportunities and dotted the whole land with Presbyterian churches and manses, and thus enabled the Presbyterian Church in Canada to work its noble and manly spirit into the very fibre of our national life."

"I met him," wrote another who knew him well, "in all sorts of places and situations during the great days of his superintendency—in buckboards on the prairie, on trains in the mountains, and in wayside inns where he got his meals and wrote his letters—sometimes all night long so that he could catch conveyance stage or trains, or ride to some farther point in the morning. More than any man of his day he saw what the West was going to be, and the amazing development of these last few years would not have surprised him, for he saw it coming long ago. I have known the ministers of the Crown who have planned important legislation, the men of business in the growing cities, the rail-roaders who have gridironed the lonely prairie, and who drove their iron horses over the mountain to drink on the Pacific shore, and I give them the tribute of great respect; but above them all as a real maker of the West I place the great Superintendent who laboured to keep vivid in the new land the sense of God, who paid with his life the full price of his devotion to a noble cause."

It was well for the Presbyterian Church that this man determined its policy for Western Canada during the last twenty years of last century. It was well also for Canada.

(3) *The Days of Carmichael and Herdman*

The great Robertson was a statesman. He left Presbyterianism organized and equipped. In the year of his death the Church had received not only all the money necessary to carry on its work, but also offers of service from a sufficient number of men to enable it to appoint a missionary to every field desiring supply for the summer. There was not in the entire field a single district where the ordinances of the Church were not more or less regularly maintained.

In the moment of loss all minds turned at once to Rev. J. A. Carmichael, minister of Knox Church, Regina. For nearly a decade he became the trusted guide and leader of Presbyterianism in Manitoba and Saskatchewan. His gifts differed greatly from those of Dr. Robertson. Dr. Robertson was statesman; Dr. Carmichael was minister. Untiring both of them in their efforts, the former was brilliant and far-seeing; the latter was faithful and zealous. The former brought courage and insight, the latter, tact and sound judgment, to bear upon the many questions that arose in connection with their great labours. Dr. Robertson gave the missionary his appreciation and words of wisdom; this successor brought sympathy and counsel.

When the Assembly reorganized the work of Home Missions upon the death of Dr. Robertson, it appointed

a General Secretary and two Synodical Superintendents. Dr. Carmichael became Home Mission Superintendent of the Synod of Manitoba and the North-West Territories. He knew the ground well. Indeed, he had been Moderator of this Synod as early as 1894.

Dr. Carmichael at once threw himself into the work. He sought to develop the communion rolls of mission stations by exhorting the missionary to emphasize the urgency of the Gospel message and the importance of making a profession of Christian faith. He endeavoured to make a more adequate equipment for worship and for work by stimulating congregations to build churches and manses. He inculcated a deeper sense of financial responsibility in the matter of a more prompt payment of church debts and missionaries' salaries, and more general and generous support of the schemes of the Church. From the very beginning he made strenuous efforts to have the missions bear as lightly as possible on Home Mission funds, and to become independent of support from them at the earliest date.

So far as work among the non-English-speaking was concerned, the Presbyterian Church confined its attention chiefly to the Hungarians and Ukrainians. For the purpose of supplying reading material in the Ukrainian language, the Home Mission Committee secured, at a cost of \$1,220, a printing press and equipment. Independent Greek ministers were employed. In Western Canada these ministers of the Independent Greek Church formed a Consistory with

three Presbyteries. They employed an expurgated form of ritual. Dr. Carmichael hoped for much from the Independent Greek Church. "The work of the Independent Greek Church," he wrote in the year of his death, "has been the cause of very great mental quickening among its members and adherents. This is shown by the intelligent interest they take in political, social and industrial questions. The leaders in all public questions are the ministers of the Independent Greek Church with their more advanced laymen. They shape the policy of the people and carry it out. . . . Another and quite remarkable result of this church is the more rapid assimilation of their people to our social and national standards, as well as to our religious ideals." It is well known that the Nationalists, becoming alarmed at the assimilation of Ukrainians, started a weekly paper, the *Ukrainian Voice*, to keep before its people Ukrainian standards and aspirations in art, literature, social and national life. At the time of Dr. Carmichael's death there were about 51 missionaries of all kinds working among the Ukrainians in Western Canada—three English-speaking and knowing no Ruthenian, four English medical missionaries with sufficient knowledge of the language for medical work, six Uniat priests, three French priests, four Baptist missionaries and 25 missionaries of the Independent Greek Church. In spite of the reception of the ministers of the Independent Greek Church into the Presbyterian Church, the Church made no substantial progress in its work among the Ukrainians. The experiment in the end failed.

Dr. Carmichael was ever sympathetic with his missionaries. His reports do not contain the interesting paragraphs that one never missed in his predecessor's, but there is always a fine feeling for the worker on the distant field.

The Superintendent, in his Report for 1910, stated very succinctly the difficulties that beset mission work: "The progress of missions is not uniform, but varies with the kind of settlement, the equipment or lack of it, the continuity of supply and the efficiency of the missionaries. Two of the difficulties that stand in the way of progress are, first, our inability to put the strong missionaries into the fields needing strong men; and, secondly, the lack of proper equipment for them to do their best work.

"Into many of the new settlements have gone a strong, self-reliant class of people, determined to succeed. They are often indifferent to religion, and do not regard it an important factor in life's work, rather a hindrance than a help to success. These fields demand the services of our most efficient men, men of rich personality and aggressive force, but, instead, men are appointed of whom our knowledge is limited to the examinations they have passed. This often accounts for the irregular attendance, poor contributions and meagre spiritual results. Yet, wherever the missionary leads the right life and does faithful work, public opinion is healthier, morals cleaner, and an uplift is given to the whole community. In spite of the defect of the qualifications of some of the supply, these fields are not only held for the Church, but grow into strong evangelizing

centres and do their share in moulding the different classes and nationalities, of which they are made up, into homogeneous and thoroughly Christian communities.

"The other hindrance mentioned is the lack of suitable and central places of worship. In the new mission fields, the services are held in private houses. Those that are suitable for this purpose and that can be secured are often at one side of the district being served. Local jealousies and family differences often keep several families in a neighbourhood from attendance, and people who give their houses for this purpose are put to a great deal of extra work and inconvenience."

Only one who had sympathetically studied the Home Mission problem could have written these words.

Dr. Carmichael passed to his reward on November 11th, 1911, and was buried at Kildonan, Manitoba, where sleep Dr. Black, Rev. James Nisbet and Dr. Robertson, heroes of the faith in Western Canada.

Significant as was the work of Dr. Carmichael, he would himself have been the first to recognize the important contributions which others were making. The period, 1902-1911, witnessed marvellous development on the part of augmented and self-sustaining congregations. It was an epoch of church building. The cities were erecting stately edifices, the towns were building more adequate churches. It was also an era of educational aspiration and development.

Dr. J. C. Herdman shared with Dr. Carmichael the honour and the burden of succeeding Dr. Robertson

in the field work of the superintendency. He became Superintendent of Home Missions for the Synod of British Columbia, which embraced six Presbyteries: Calgary and Edmonton on the east side of the Rockies, with large ranching and farming interests, Kamloops and Kootenay within the mountain ranges, with metal-mining, railroading and fruit-growing interests; and Westminster and Victoria on the Pacific coast with their city life and the logging, fishing, agricultural and coal-mining interests and trade. At the time of Dr. Herdman's appointment the great and increasing tide of immigration was flowing into Alberta: "Already this spring thousands of immigrants have reached our shores from various countries of Europe; and before the season closes our population will have been increased by at least 50,000 settlers from the United States alone."

It was a time of great optimism and of splendid achievement:

"The note of hopefulness, present in all the reports from Presbyteries, sounds forth with ringing clearness from the reports of the great majority of the Presbyteries of the West. New fields opened; students' fields becoming fields for ordained missionaries; ordained missionaries' fields advanced to the status of augmented charges; augmented charges attaining to the full dignity of self-supporting congregations; increased liberality on the part of the people of the mission field, and gratifying additions to the membership of the Church, call for devoted thankfulness to Him who has

crowned the year's endeavours with such a large measure of success."

Dr. Herdman was able to report an addition of fourteen mission fields in his first report. A few quotations from that official document will give the very flavour and romance of the high enterprise in which he was engaged:

"A circuit-rider, resourceful and fond of untracked, desolate distances, is needed for Big Bow."

"But of the whole list of new fields being opened up within this Presbytery, there is none more important and strategic than *Peace River*. At last, in the providence of God; at last—and who shall say that there is no romance in missions? We look for a fulfilment of the dream which the late revered Superintendent of Missions cherished for years, and in the hope of which the Presbyteries of Edmonton and Calgary also shared, that our Church, so cautious usually, so fond of beaten pathways and clustered population, should break a record once again, and fling its boundary lines far northward; and send a flag and a trumpet voice up beyond the railways and the towns, into the dim distances and the pioneering days of a vast and vague country. Mr. R. A. Simpson goes this summer to break ground and undertake foundation work in a field 500 miles beyond Edmonton, annexing incidentally to our Church's territory of operations the great province known at present as the unorganized provisional district of Athabasca."

"It is hoped to give more full and regular supply to the Cariboo country—a district full of long staging

distance and pathetic records, with many of its historic mining centres situated hundreds of miles from the railway."

"The extension of city suburbs will be sympathetically watched."

"If some form of co-operation with safeguards could be agreed upon with the Churches, the problem of a more adequate evangelization might be more measurably solved. Co-operation also in the higher committees of the Churches might result in the adoption of a general policy in many of the larger pressing Western questions—such as those connected with the Indians, the foreign population, education, immigration, intemperance."

The next year, 1903-1904, saw eighteen new fields organized, thirteen churches and six manses erected and seven fields transferred to the care of the Augmentation Committee. The southern portion of the Edmonton Presbytery was formed into the Presbytery of Red Deer, and the southern portion of Calgary Presbytery became the Presbytery of MacLeod. This year saw the inauguration of a logger's mission at the Coast, an effort to induce individual congregations and donors within the Synod to take over the support of specific mission fields, a growing emphasis upon Sunday School work and an increasing demand for good literature.

Conferences on co-operation between the Home Mission authorities of the Methodist and Presbyterian Churches were held at Kamloops, Cranbrook, Nelson and Vancouver. In all this Dr. Herdman maintained

a spiritual perspective: "While it is very proper and worthy to emphasize the national side of the work and the importance of welding all classes together into one loyal Canadian national life, yet we dare not forget first principles, that the Church herself exists for the bringing of men to the Saviour."

Dr. Herdman's annual reports constitute a chronicle of Home Mission advance in the Synod of British Columbia and Alberta. It is possible to note the trend, sometimes rapid, sometimes slow, towards augmentation and self-support on the part of mission fields. As settlement progressed fields were delimited, distances shortened and some services were cut off. "The student status," writes Dr. Herdman, "in which almost all our fields begin their history soon gives way to higher administration states, requiring the raising of larger sums; churches and manses have to be built; other denominations come in and organize, and it must be acknowledged that our people do not always give to Church work in proportion to the advance of their worldly prosperity."

Some conception of the responsibility that devolved upon the Superintendent may be derived from a consideration of the Cariboo country. The first Presbyterian minister to go into this country was Rev. Daniel Duff in 1864-5. His services were well appreciated among the miners. But for many years religious services were neglected. Rev. George Murray, in charge of the Nicola Valley, paid a visit to Clinton in the Seventies. In 1894 Rev. G. A. Wilson, then of Vernon, was sent on a tour of exploration.

From that date work was resumed even if at times inadequately provided for. In 1895 a church was built at Quesnel, and opened in September of that year by Mr. A. G. Hutton. Then followed in turn McKinnon, Campbell and Mason. Others who laboured were Messrs. Hardy, Brunton, Lackie, McRae, Robertson, Macdonald, Cameron, Mitchell and Baird. Rev. J. C. Stewart visited Cariboo in 1900 and 1903, and Rev. T. A. Roger in 1904. The result of all these efforts was to establish missions at Clinton, Quesnel and Barkerville. "Some idea," wrote Dr. Herdman in 1905, "of the duties devolving upon the missionary to whom an extensive parish in this country is assigned may be inferred from some of the details gone over by the Presbytery of Kamloops at recent meetings. Mr. Mitchell, for example, was preaching at eight or nine points with regularity, besides supplying Barkerville district for the winter with monthly service. At the Australian ranch, one family frequently came a distance of 20 miles to service. Managers were appointed at the main centres, a woman's prayer-meeting organized at Quesnel, contributions to the schemes amounting to over \$130 were made up, sixteen names were added to the Communion Roll, and efforts are being made to organize a boarding school for children out of reach of the public school districts, and to have buildings fitted up for use as churches. The Presbytery has rightly decided that it is ordained, energetic and gifted men who are needed for this district."

By 1906 Alberta had 106 congregations and mission fields, British Columbia, 97. Of these 44 were self-

supporting, 27 were on the Augmentation List and 132 were mission fields, half of them being supplied by ordained men. Among the new features were more aggressive work among the Galicians east of Edmonton, two new launches for the loggers' mission on the Pacific Coast, efforts among the Mormons, strong action against the liquor traffic, gambling and Sabbath desecration; the opening of new fields, the enlarging and building of churches and manses. "It is manifest," reported Dr. Herdman, "that we must not neglect the far outposts, even though population may be scarce and the expense of supporting our mission work very high. . . . We are working in judicious co-operation with the Methodist Church and other denominations as well, but no one of the Churches wishes to fetter the activities of the others, and union between the Churches is probably at some distance."

In 1907 Dr. Herdman reported the addition of 38 new missions in Alberta and 9 in British Columbia: "We have had nearly every mission supplied. We ought to lay good foundations now for Presbyterianism and for righteousness in our Provinces!"

By 1908 the strain of his arduous labours was so manifestly making its mark upon Dr. Herdman that the Executive induced him to hand over his work in Alberta to the Home Mission Conveners of Presbyteries and in British Columbia to Rev. George A. Wilson. During the year Dr. Herdman's condition grew steadily worse, and Rev. M. White became Acting Superintendent for Alberta. Dr. Herdman died June 7th, 1910.

Marvellous changes occurred west of the Great Lakes between the deaths of Dr. Robertson and Dr. Herdman. In 1902 Western Canada had two Synods, eighteen Presbyteries and 258 mission fields. In eight years the number of Synods was doubled, the Presbyteries increased from eighteen to twenty-eight, and the mission fields from 258 to 503.

(4) *The Period of the Great War and of the Consummation of Church Union*

(a) The Superintendents to 1925.

We have seen that Dr. Robertson was appointed Superintendent in 1881. On his death in 1902 his great responsibilities were divided. Rev. Dr. E. D. McLaren became Secretary of the Board of Home Missions, and the field work was divided, as has been noted, between Dr. John A. Carmichael, who became District Superintendent of Manitoba and Saskatchewan, and Dr. James Chalmers Herdman, who became Superintendent of Home Missions for the Synod of British Columbia, a jurisdiction which included also Alberta. In 1907 Rev. G. A. Wilson became Superintendent for British Columbia. After a brief period during which Rev. M. White was Acting Superintendent, Rev. W. D. Reid, in 1909, became Superintendent of Home Missions for Alberta, a position which he held for two years. Dr. Herdman died in June, 1910, and Dr. Carmichael in November, 1911.

As early as 1875 Rev. Allan Findlay was appointed ordained missionary to Bracebridge with supervision

of mission work in the surrounding area. In 1884 he became "Supervisor of Missions" for New Ontario, a position which he held till his death on June 5th, 1908. To the discharge of his duties he brought a spirit of self-denying zeal, a sound judgment and a courageous but tender heart. He was succeeded by Dr. Stephen Childerhose, whose period of service was cut short in January, 1910, by his death through a railway accident. Dr. Childerhose was a "big man in every way"—so runs the obituary notice in the Assembly's Minutes—"mentally and spiritually, as well as physically. He was at his best when the call came. We do not understand it, but it will become clear when the day breaks." To the Superintendency of New Ontario Rev. J. D. Byrnes was appointed in June, 1910.

In the Eastern Section of the Church Dr. James Ross had been superintending mission fields since his appointment to that work for St. John Presbytery in 1893. His field was gradually extended till it embraced the whole Maritime Synod.

On the resignation of Rev. Dr. E. D. McLaren in 1911, it was decided that there should be a General Superintendent of Home Missions and also a Home Missions Secretary. The General Superintendent was to be ex-officio Convener of the Home Missions Committee and Executive Head of the whole Home Missions Department of the Church's work. To this position Rev. A. S. Grant, M.D., was appointed. The appointment of a Secretary was remitted to the Executive of the Home Missions Committee, together with three persons named by the Assembly. To this position Rev.

J. H. Edmison was appointed soon after. Dr. Carmichael was continued as Superintendent of Missions in the Synods of Manitoba and Saskatchewan, and also of Ruthenian work throughout the Western Section. The Synodical Home Missions Committee of Manitoba and Saskatchewan, which had been authorized by the General Assembly to make the appointment, appointed Rev. M. F. Munro as Assistant Superintendent to Dr. Carmichael. As we have seen, however, Dr. Carmichael died November 11th, 1911, and Dr. Peter Strang and Dr. S. C. Murray were provisionally appointed as Home Missions Superintendents.

In 1912 a more elaborate system of superintendence was inaugurated. Dr. James Ross remained at his post in the Maritime Synod. Rev. J. U. Tanner was appointed Superintendent for the Synod of Montreal and Ottawa; Rev. J. D. Byrnes remained for Northern Ontario; Rev. Dr. S. C. Murray, who had already been serving temporarily, was confirmed in his appointment for Manitoba. For Saskatchewan it was decided to appoint three Superintendents. It was first arranged that Dr. Peter Strang, who had already been serving temporarily, should have superintendence over the Presbyteries of Yorkton, Abernethy, Qu'Appelle, Alameda and Arcola; that Rev. M. F. Munro, who was already Assistant Superintendent, should have superintendence over the Presbyteries of Battleford, Saskatoon and Prince Albert, and that the Board of Home Missions should have authority to appoint a Superintendent for the Presbyteries of Swift Current, Regina

and Weyburn. Shortly after, this arrangement was altered and Dr. Strang was appointed as Superintendent for Southern Saskatchewan, Rev. M. F. Munro for Central Saskatchewan, and Rev. Dr. Colin G. Young for Northern Saskatchewan. The Home Mission Board was given authority to appoint a Superintendent for the Presbyteries of Vermilion and Edmonton. To this position, Rev. William Simons was shortly afterwards appointed. Rev. Wm. Shearer was appointed Superintendent for the Presbyteries of Calgary, Lacombe and Red Deer; Rev. Dr. J. T. Ferguson for the Presbyteries of Macleod, High River and Kootenay; and Rev. G. A. Wilson, already Superintendent for British Columbia, was appointed Superintendent for the Presbyteries of Kamloops, Westminster and Victoria. At the same time the work of French Evangelization was taken over by the Board of Home Missions.

In 1914 the Boards of Home Missions and Social Service were amalgamated. Dr. Grant was appointed General Superintendent of the Board of Home Missions and Social Service; Dr. J. G. Shearer, Joint Superintendent; Rev. J. H. Edmison, Secretary; Rev. D. C. MacGregor, Secretary for Social Service; and Rev. F. A. Robinson, Secretary for Evangelism. Rev. D. C. MacGregor the following year resigned to accept the call to St. Andrew's Church, London.

In 1916 Dr. Grant resigned as General Superintendent and Convener, and Rev. M. F. Munro resigned as Superintendent for Central Saskatchewan, to become Acting Principal of the Presbyterian Theological

College, Saskatoon, during the absence of Principal Oliver on active service overseas. Saskatchewan was divided between Dr. Peter Strang, who became Superintendent for the South, and Dr. Colin G. Young, who took over the responsibility for the North. No immediate successor was appointed for Dr. Grant, but next year Rev. Dr. George C. Pidgeon was appointed Convener. In 1918 Dr. J. G. Shearer retired as Superintendent of Central Alberta. In 1920 Rev. D. N. McLachlan was appointed Field Secretary of the Board with special responsibility for Social Service work, and Dr. Colin G. Young, Secretary for non-Anglo-Saxon work, exclusive of the French work. In June, 1920, the General Assembly accepted the resignation of Dr. S. C. Murray as Superintendent for Manitoba, and appointed to this position Rev. J. A. Cormie as from July 1st, 1920. In March, 1921, the Board which had been authorized to make an appointment, selected Rev. W. A. Cameron to succeed Dr. Young for Northern Saskatchewan. In the same year, Dr. Edmison became General Secretary of the Board.

(b) Growth of the Home Mission Enterprises.

In 1875 there were 4 Synods and 33 Presbyteries in the Presbyterian Church in Canada; in 1925 there were 8 Synods and 79 Presbyteries. Beginning in 1875 with 136 augmented charges, the Church had, at the time of Dr. Robertson's appointment 141 mission fields and 82 augmented charges. When the great influx of immigration began in 1896, there were 364 mission fields and 140 augmented charges. At Dr.

Robertson's death in 1902 there were 783 mission fields and 203 augmented charges.

The growth of mission work in Manitoba and Saskatchewan during the nine years Dr. Carmichael was Superintendent is indicated by the following table:

	Mission Fields	Augmented Charges	Self-Supporting	Presbyteries
1902 .....	154	29	78	12
1911 .....	353	52	147	19

In addition, Dr. Carmichael had established 25 centres among the Ukrainians. The total number of fields on the list in 1911 was 791. The activity of the single year prior to his death is of interest. In the whole Church 20 fields passed up to the augmentation status. In the case of 12 mission fields the development was such that they were able to become self-sustaining without the assistance of the augmentation fund. Forty fields were dropped, merged into other fields, or by the Committee on Co-operation ceded to other denominations. New fields were opened to the number of 126. Seven returned to the Home Mission list from augmentation. There was a net gain of 60.

The statistics of 1917 and 1924 will indicate the development during the last decade preceding Union:

	Mission Fields	Augmented Charges	Self-Supporting	Presbyteries
1917 .....	1,956	587	1,834	76
1924 .....	1,226	1,344	1,946	79

It must not be forgotten that the Home Mission enterprise during all these years was complex. It was engaged in many a high venture, in seeking to secure the necessary amendments to the criminal code to make

the business of betting illegal in Canada, in endeavouring to unify the Temperance forces of Canada, in fostering Social Settlements in the great cities, through Redemptive Homes trying to win back to hope and purity and Christ young girls who had missed the way, by means of Evangelism to assist ministers and missionaries in persuading people honestly to face their spiritual needs, by special methods to prosecute the work among non-Anglo-Saxons through All Peoples' Missions and special racial services such as the publication of a Ukrainian Hymnal or the issuing of the *Canadian Ranok* and the *Az Otthon*, by welcoming the stranger, the immigrant and the far-comer at the ports and in the new settlements, through hospitals to minister to the needs of remote pioneers, through School Homes, French evangelization and Indian work to discharge obligations of great opportunity or special responsibility, and, above all, through students, ordained missionaries and Superintendents to care for the spiritual needs of the Frontier whether of city or the new North, the Prairie, the mountain or the Coast, so that by any means men might be won to Christ, and Canada saved for His Kingdom. The Board of Home Missions and Social Service deliberately and consciously held before itself a definite aim, which it set forth in a Report to the General Assembly.

"It is the high privilege of those who share in Home Mission work to join with Jesus in His Church-Building enterprise. And what finer privilege could there be than that! It is a sacred task to erect a building—of boards or brick or stone—in which some church

may meet and minister to the souls of men. As a Board of Home Missions, we have the joy of such labour. But finer far is the privilege of acting with Christ in building the Church itself—that spiritual body of men and women, young men and maidens, boys and girls, who have seen in Jesus what Peter saw in Him, whose minds are filled with His ideas, whose hearts are steeped in His Spirit, and who will go out to permeate the whole of human life with His influence. To have even the humblest part in a task such as that is the highest sort of privilege. And that is the task of Home Missions.”

It is impossible to overestimate the debt that the Presbyterian Church in Canada, during the decade and a half preceding Union, owed to its devoted servant—Dr. J. H. Edmison, “He had a lofty conception,” says the Resolution of the Executive Committee on the occasion of his death, “of the function and power of the Church in the life of the nation, and it was the ruling passion of his life to serve the nation through the ministry of the Church. He dreamed great dreams, but he was more than a dreamer. He was intensely practical. He had the priceless gift of being able to work out his dreams into concrete reality. To his rare gift for administration there was added great kindness of heart and deep understanding of the life of the hard-pressed minister. The men in the hard places had no truer friend, and no man did more than our beloved Dr. Edmison to make their lot less difficult.

“Dr. Edmison was one of the most eager and most earnest advocates of Church Union. Keenly aware of

the waste of overlapping and the perils of neglect, he welcomed a movement which promised a more effective alignment of the religious forces of the nation, and gave himself unselfishly and resolutely to advance the movement to a successful consummation."

Others there are who deserve mention. Dr. Colin G. Young came from a happy pastorate in Prince Albert to the superintending of Northern Saskatchewan, then moved to Toronto to give his gracious sympathy and unusual understanding to promote the spiritual welfare of the non-Anglo-Saxon. Rev. D. N. McLachlan, himself a product of the Prairie Frontier, who in his own person knew its hardships and its handicaps, came from a pulpit in Winnipeg to take over the mantle of Dr. Shearer, the prophet of social righteousness, and in a less drastic but more winsome way to call the Church to its high evangelistic task and social responsibilities.

Dr. James Ross, of Halifax, with his kindly concern, kept pleading: "Our Church will starve and die at the extremities unless it is possible to fill the vacant posts. The splendour and grandeur of the Gospel Ministry do not appeal to many of our young men for they do not see, they do not know." Dr. J. U. Tanner was ever in his watch tower in Quebec watching new growth: "In the Northern part of the Province of Quebec large industrial and commercial enterprises are in course of development. We could profitably open new mission fields in this area could funds permit."

In New Ontario the undaunted Byrnes was in these years in the midst of those mighty labours that in the

end were destined to bend his frame but never daunt his heart. At the end of 1922 he reported:

"Within the Synod of Toronto and Kingston we have 170 pastoral charges working under a Union basis—84 under the care of the Presbyterians and 86 under the care of the Methodists. Of the 170, three are under the alternating pastor plan, ten by the delimitation of territory, and 157 Co-operative Union. This means a saving in the whole Synod of 56 Presbyterian men and at least \$40,000 a year to the Missionary Funds of the Church. Every intelligent business man will say this is conserving the man and money power in missionary activity, and may ask if the forces of the Church are being weakened thereby. The facts are that, despite war conditions and despite the industrial depression and social unrest following the war, the Presbyterian Church in New Ontario has, in the last nine years, increased its Church membership thirty-three per cent., its contributions to stipend sixty per cent., and to missions, one hundred and forty-five per cent. Add to this the fact that the Presbyteries of the North have overpaid their Forward Movement objective and every united congregation went "over the top," some 100 per cent., and some 200 per cent. Indeed, if increased attendance at Divine Worship, addition of new members, renewed interest in Sunday Schools, Young People's Societies, and in the missionary organizations of the congregations are an indication of a deepening spiritual life, then assuredly as never before the Church is playing a vital part in New Ontario's throbbing life. In the face of these facts who can truthfully say that

Co-operative Union is not a success, and yet there are 101 "pin-pricks" of friction that cannot be removed until the Church keeps faith with its people and consummates Organic Union."

On the Prairies Rev. J. A. Cormie had come as a statesman of missions to replace the beloved Dr. Murray, and to call the attention of the Church to the New North of the mining regions and along the Hudson Bay Railway. He could report that overlapping in the mission field had been eliminated. "The growth of local Union," he told the General Assembly, "is producing a new type of country Church. A situation is being created which gives the Church a position of leadership, without divisions in the ranks, making it an even more important factor in the national life." In Southern Saskatchewan the stalwart Dr. Strang was in labours abundant and journeyings often, indefatigable, efficient, beloved. "It would strengthen our work greatly," he wrote, "if we could secure yearly men for our fields who could, and would, endure, like good soldiers, the rigours of our Canadian winters, and who could also preach well, and where necessary, meet successfully in debate, the travelling Russellite, Mormon and Seventh Day Adventist preachers, who regularly visit many of our summer mission fields, when the students leave in the fall and make the work of organization difficult for our men the following spring." In Northern Saskatchewan Rev. W. A. Cameron was not Superintendent for a long period and did not enter Union, but he was Superintendent long

enough to win the affection and esteem of his brethren and their regret that he did not continue in the work and with our Church. In Northern Alberta Rev. William Simons laboured faithfully. In Southern Alberta and Kootenay the ever-courteous and cultured and kindly Dr. Ferguson kept pleading: "All over this district there is a great and varied work to be done." At the Coast Rev. G. A. Wilson was busy with the very special and difficult problems that the Church in British Columbia is called upon to solve. Perhaps not the least picturesque mission was the Loggers' Mission where Rev. George Pringle laboured. Dr. Wilson reported: "He has more than 100 points of call where services are to be held and families and camps visited. He has enrolled the names of over 300 children on the cradle roll. He has established 28 libraries in camps, schools and settlement."

But most of all there should be mentioned the "Unknown Soldier" of the Home Mission enterprise, that army of quiet devoted workers in humble fields in far places who, with heroic wives, of whom the world was not worthy, in the face of isolation, loneliness and privation, have kept the Church's flag flying on the Frontier. The same time that "would fail to tell of Gideon and of Barak and of Samson" would prove inadequate to record the achievements and contribution of those students and ordained missionaries, of teachers and Superintendents of Sunday Schools, of Church members and adherents among the frontiersmen and pioneers whose faithful efforts in

foundation-laying during days of small things deserve the "good report through faith," and who, though not themselves receiving the promise, have out of large sacrifice and unremitting service provided "some better thing" in the shape of a living church for those who come after.

## CHAPTER VI

### *THE WORK OF THE WOMAN'S MISSIONARY SOCIETY*

#### I. INTRODUCTION

**T**HE work of The Woman's Missionary Society has been a rebuke, a challenge and an inspiration to the whole Church in aim, in method and in spirit. In the days of our Lord "certain women. . . . Mary called Magdalene. . . . and Joanna, the wife of Chuza, Herod's steward, and Susanna and many others ministered unto Him of their substance." And in that first half of the sixteenth chapter of the Epistle to the Romans, which must be a favourite with every woman, Paul mentions with gratitude the sisters who served the cause: Phebe, "Our sister, which is a servant of the Church which is at Cenchrea"; Priscilla, "my helper in Christ Jesus"; Mary, "who bestowed much labour on us"; Urbane, "our helper in Christ"; Tryphena and Tryphosa, "who labour in the Lord." Time would fail to tell of the women who have been mothers in Israel, serving Christ and inspiring men, like the gentle Monica and Susannah, mother of the Wesleys, and your mother and mine.

The women of the Churches have been the first and the foremost to practise systematic giving, to sense the significance of small gifts made by many people and at frequent intervals, to awaken and feed missionary

ardour by constant missionary intelligence, to keep aflame the evangelistic passion by a life of cultivated spiritual devotion, to catch and to communicate the gleam and the glory of the vision of the whole high enterprise of the Kingdom, to appreciate the strategy of implanting a missionary spirit early among the young, boys and girls alike, and to know that the gift without the giver will never make missions a growing, throbbing adventure of the Church. And in thousands of homes the support for The Woman's Missionary Society has come out of great, because often very humble, but uncomplaining sacrifice, frequently made with the co-operation in self-abnegation of the little children of the household who were thereby insensibly being won to Christ. The noblest achievement of The Woman's Missionary Society has not been merely School Homes and Frontier Hospitals, but radiant Christ-like women and an ardent Christian atmosphere at home. No greater blessing can have befallen a man than to have been reared in a home where the mother has been a devoted member of the local Auxiliary of The Woman's Missionary Society. And such was the happiness of the writer.

## 2. CANADIAN CONGREGATIONAL WOMAN'S BOARD OF MISSIONS

The Canadian Congregational Woman's Board of Missions was organized in Ottawa on June 10th, 1886, during the sessions of the Congregational Union of Ontario and Quebec. A public invitation had been

issued for women to come to the parlour of the parsonage at 88 Elgin Street. Only four women attended: Mrs. (Rev). D. Macallum, Maxville; Mrs. J. B. Lamb, Ottawa; Mrs. (Rev.) J. Wood, Ottawa; and Mrs. A. J. Stephens, Ottawa. Rev. Dr. Jackson, of Kingston, and Rev. E. M. Hill, of Montreal, were also present to lend assistance and advice. Owing to the small attendance it was at first proposed to postpone organization. But better counsels prevailed.

The Woman's Congregational Missionary Society of Canada, as the name was given at first, was organized with the following officers:

*President*—Mrs. Macallum.

*Vice-President*—Mrs. J. Wood.

*Recording Secretary*—Mrs. J. Burton, Toronto.

*Corresponding Secretary*—Miss Wilkes, Brantford.

*Treasurer*—Mrs. B. W. Robertson, Kingston.

The Committee of ten that carried out the organization was:

Mrs. Henry Matthewson . . . . . London.

Mrs. D. MacGregor . . . . . Guelph.

Mrs. John Ott . . . . . Brantford.

Mrs. H. H. Laing . . . . . Hamilton.

Mrs. Dunlap . . . . . Bond St., Toronto.

Mrs. (Dr.) James Richardson.. Toronto.

Miss Sarah Field . . . . . Cobourg.

Mrs. George Willett . . . . . Cowansville, P.Q.

Miss Richardson . . . . . Calvary, Montreal.

Mrs. William Hendry . . . . . Kingston.

Such were the feeble beginnings of the Society. During its forty years of independent existence it rendered a

noble service for Foreign Missions under the following Presidents:

Mrs. D. Macallum, 1886-1907.  
Mrs. Thomas Moodie, 1907-1919.  
Mrs. Thomas H. Hill, 1919-1923.  
Mrs. C. R. Crowe, 1923-1926.

Among others who deserve special mention for long and notable service are:

Miss Emily Thompson, Board Treasurer, 1901-1919.  
Mrs. M. H. Haight, Treasurer from 1921.

Miss L. M. Silcox, Secretary of the Board, 1908-1920.

Miss Effie A. Jamieson, General Secretary and Editor of the *Monthly Leaflet*.

It does not come within our purview to discuss or to appraise the Foreign work carried on by the Board. The Board maintained a vital interest in Home Missions in Canada. It functioned through the Home Mission Board of the Church, assisting this Board to preach the Gospel in lonely places, to pioneer on the Frontier and to plant the faith in the new settlements. The Woman's Board also sent unnumbered bales of warm clothing and of Christmas cheer to Home Mission fields, east and west. These gifts of love consisted of fur coats, books, toys, warm undergarments, shoes and other suitable articles of clothing. At Cando, through Mrs. A. L. Richards, it organized a medical clinic where the children of the Prairie countryside were given expert surgical and medical attention.

The Canadian Congregational Woman's Board of Missions during its career was great in faith, great in service, and, in keeping with its splendid motto: "Whatsoever He saith unto you, do it"—great in obedience to the command and challenge of the Divine Lord.

### 3. THE WOMAN'S MISSIONARY SOCIETY OF THE METHODIST CHURCH, CANADA

Rev. J. E. Starr, discovering in 1886 the nefarious traffic in Victoria by which Chinese girls were being bought and sold by white men for immoral purposes, appealing to the Woman's Missionary Society for help, and thus leading to the establishment of the Chinese Rescue Home; at Port Simpson, Mrs. Crosby's tender heart, unable to turn away a little outcast Indian girl, but lovingly taking her into her own home, though little understanding at the time that she was inaugurating the Crosby Home for Indian Girls; Miss Jessie K. Munro, breaking down in mission work in Japan, but rallying to devote herself to services among the Ukrainians of Northern Alberta with such zealous consecration that a young man exclaimed in admiring wonder: "Miss Munro, if you want a rest you will have to build a wall twelve feet high so that no one may shout over it, or go quite away and not let any one know you are a missionary or even a Christian"; Dolly Maguire, in North Winnipeg, sorry for some German children whom she saw on the streets, inviting them into her class and thus unwittingly contributing to the foundation of All Peoples' Mission; Miss Edith

A. Weekes, teaching young Ukrainians, and herself composing a small primer, over 80 miles north-east of Edmonton at Wahstao, a "centre from which light radiates"; Miss Alice H. Jackson, journeying by dog-team for four days to Nelson House, Manitoba, and declaring, "Picnicking in the forest with the temperature fifty below zero was a great experience. What impressed me most was the feeling of oneness with the 'Unseen Presence,' especially at prayers morning and night"; Miss Elizabeth Long at Kitamaat, B.C., "wading through the winter in spite of alternate freeze-outs and wash-outs. . . . with only one board between us and the cold," and returning to Ontario, broken in health but having given her name to a Memorial Home; Mrs. E. S. Strachan, as efficient Secretary, giving through forty-five consecutive years her thought, her time and strength, without reserve, to the growing work, always without a touch of self-seeking or a desire for prominence or power—such is the Woman's Missionary Society with its redeeming purpose, its heroic and undaunted spirit, its devoted, sacrificial, Christ-like service.

The Woman's Missionary Society of the Methodist Episcopal Church in Canada was organized in 1876. The birthday of the Woman's Missionary Society of the Methodist Church, Canada, was June 7th, 1880. In 1884 these were amalgamated. Mrs. James K. Gooderham became President; Mrs. A. Carman was elected First Vice-President of the united Society and gave devoted service in that office from 1885 until the Union in 1925. Mrs. W. E. Ross, a woman of

rare personality, who, during her twenty-two years' presidency attracted to this work an unusual group of gifted women. Filled with missionary enthusiasm herself, she saw and led others to see their responsibility for Christianizing the Indian population of Canada, and later the limitless possibilities of work among the New Canadians as well.

As early as 1878 Rev. Dr. Alexander Sutherland had felt constrained to report to General Conference the failure of the Mission Board to make adequate response to urgent requests for women workers forwarded by the missionaries in Japan. He had been no less helpless to reply to appeals for the support of Homes for Indian girls. He did not conceal that he had been deeply impressed with the achievements of Women's Missionary Societies, notably in the Episcopal Methodist Church of the United States and in the Presbyterian Church in Canada.

It was difficult for General Conference to deny this ardent missionary Crusader the authorization he sought, to organize a kindred Missionary Society. It was in pursuit of this purpose that Dr. Sutherland convened a meeting of ladies in the parlour of Centenary Church, Hamilton, on June 7th, 1880. His impassioned appeal bore immediate and abundant fruit. A satisfactory Constitution was soon devised, under which the first Auxiliary was organized in Centenary Church on June 23rd, 1880.

The first money raised by the Woman's Missionary Society, \$200.25, was sent to support the Indian Girls' Home at Port Simpson, B.C. The first number of

*The Missionary Outlook* appeared in January, 1881. It carried a strong appeal for the formation of Women's Societies. A meeting for Dominion organization took place in the Hamilton Ladies' College, on November 8th, 1881. The Society recognized that it had still many steps to take in faith. It appealed for the formation and co-operation of Auxiliaries to support the following projects:

"1. The French Mission in Montreal, provided the society now working there decide to unite with us, the funds raised by them being kept in their own hands to appropriate as they may see fit, we adding to them as it may be in our power;

2. The Girls' Home at Port Simpson, B.C., by a sum not less than that sent last year (\$200.00);

3. The 'McDougall Orphanage' according to sums contributed for that object;

4. That we engage to support a lady missionary to Japan."

From the first the safe financial rule was adopted, to see that the necessary money was in the Treasury before any appropriations were made.

By the first annual meeting in 1882, the following Auxiliaries had been organized in the order indicated: In 1880, Hamilton; in 1881, Uxbridge, Goderich, Montreal (United); in 1882, Toronto, Paris, Halifax North, Halifax South, Picton, Simcoe, Brantford, St. Thomas, Chatham, Listowel, Peterborough, St. Stephen, N.B., Strathroy, Burlington, Ottawa (United), Toronto Young Ladies' Society (Sherbourne Street Church). In 1882 Branch Organization was adopted, London and Toronto being organized in

1882 and Montreal in 1883—these taking the names of Western, Central and Eastern Branches. In 1884 followed the Nova Scotia Branch, in 1885 the New Brunswick and Prince Edward Island Branch, and in 1881 Mrs. J. B. Willmott, Toronto, organized the first Auxiliary in Bermuda. By 1887 there were 5 Branches; 134 Auxiliaries (exclusive of four separate Auxiliaries in Newfoundland and Manitoba); 4,086 members; 49 Mission Bands with 1,711 members; and an income of \$14,197.51.

The first Home field of the Woman's Missionary Society was the Crosby Home for Indian Girls at Port Simpson, B.C. The first missionary sent out was Miss M. Hendrie, of Brantford. Mrs. Crosby herself was first Field Correspondent. Copies of her letters frequently induced Auxiliaries to become responsible for the support of an Indian girl. In 1891-92 a new Home was built. From the opening of the hospital and the furnishing of a nurse in 1892, the Society shared in the medical work.

From 1882 to 1887 the Society made an annual grant of from \$200 to \$700 to the work among the Indians carried on by Rev. John McDougall. In September, 1883, work began at Morley, on a site of 1,200 acres on the Bow River, for building an Orphanage and Training School in memory of Rev. George McDougall. The Woman's Missionary Society granted occasional assistance, aided in the furnishing of the new building, and supported a trained nurse and deaconess among the Indian women of the district.

In 1887 the Society granted assistance to the extent

of \$400 to aid Mr. and Mrs. Tate in the care of Indian children at Chilliwack, B.C. Out of this, and in co-operation with the General Society, arose Coqualetza Institute for boys and girls. By the close of 1894, 73 pupils were in residence.

Another Indian Home and Boarding School which owed its origin to the sympathy of a missionary in opening his own home to the needy children of the village, was the Home at Kitamaat, B.C., where Mr. and Mrs. Raley laboured. In 1899 the Kitamaat Home was taken over by the Society.

In connection with the Indian fields, the Society, in 1906, supported eleven additional workers in the hospitals—a head nurse and two assistants at each of the three hospitals, Port Simpson, Hazelton and Bella Bella; also a deaconess and nurse at Stoney Reserve Hospital at Morley, Alberta.

In Eastern Canada the Society carried on work in Quebec. Previous to 1881 a Committee on French work had employed a Biblewoman in Montreal. It had contributed to the support of the French Mission Church and the French Methodist Institute for the training of missionaries and the education of French-Canadians, especially converts from Romanism. In 1888 the Society, at the request of the General Board of Missions, began to assist in the support of the proposed Methodist Institute. This new Institute was opened in 1889. The Society also granted aid to a number of French Mission Schools, to the Protestant Home for French Children, opened in 1901, to two day schools carried on in French Methodist Churches

and to four country schools where the French Protestants were too few to support them by their school taxes alone.

For ten years an annual grant was given to the Methodist Orphanage, at St. John's, Newfoundland.

In 1886-87 came an appeal of a startling character from Victoria, B.C. Rev. J. E. Starr reported that Chinese girls were being bought and sold by white men for immoral purposes. This led to the establishment of the Chinese Rescue Home. The General Board provided the building and the Woman's Missionary Society took over the supervision of the work. A noble work of salvaging followed, and rescued girls were baptized in the Christian faith. Day school and Sunday school were also inaugurated for the Oriental women in Victoria. In Vancouver, workers were supported to assist in evangelistic and school work among the Japanese and Chinese women and children.

In 1901 an appeal was made to the Society for a grant towards a new building for what was known as All Peoples' Mission. The sum of \$2,000 was given. In 1906 was formed the Winnipeg City Mission Board, which supervised the work of All Peoples'. This was carried on under the following departments: work among English-speaking people; work among children of all nationalities (Sunday Schools, Boys' Brigades, Bands of Hope, Junior Leagues); immigration work; kindergarten work; deaconess work (including visiting, relief, sewing classes, kitchen-garden, night school, fresh-air camp); work among Poles, Germans,

Ukrainians, Bohemians and Chinese; free medical and legal advice.

Among other phases of work inaugurated before 1906 was the mission founded among the Ukrainians at Pakan, in North Alberta. Here Dr. Lawford was the pioneer doctor and missionary. In 1904 the little mission house at Wahstao was completed, and became home, school, preaching-place, hospital and general comfort dispensary. Sunday School had been opened in a tent, the first home of the missionaries. The Italian Mission was established in Toronto about the same time.

In 1912 Miss Alice H. Jackson spent a year at Cross Lake, Manitoba, ministering to the Indians, relieving their sufferings, teaching a sewing-class and conducting a small Sunday School. Towards the end of 1913, after a journey of four days by dog-team, she came to Nelson House, which for years was to be the scene of her loving ministry as nurse. Of this and similar work Mrs. W. H. Graham wrote in 1925: "Even the native stolidness of the Indian cannot withstand the loving sympathy of these true Christian nurses, who serve at Kitamaat, and in the hospitals at Port Simpson, Hazelton and Bella Bella. The work is not always pleasant, not always easy; sometimes results in life and character seem dubious, but never does a patient leave without carrying a lasting impression of the uplift of Jesus."

In Quebec the French Methodist Institute of Westmount, Montreal, exercised a steady spiritual influence

under Professor Villard. His distinction among his own compatriots won him recognition from the Government of France. In the French Protestant Home, Belmont Place, Montreal, opened in 1906, from 20 to 30 children were sheltered. The smaller tots were placed in a Kindergarten, the older girls were given Public School instruction, in the Scripture and the household arts. . . . In the Syrian School Miss Bouchard devoted herself with great faithfulness to the French and Syrian children of the section. In one session, 1913-14, she had 155 pupils enrolled with an average attendance of nearly 100. A Biblewoman and a Deaconess centred their work at the All Peoples' Mission, in St. Urbain Street. The results of the work in Quebec were not spectacular, but the leaven was working quietly and ceaselessly and permeating slowly.

In the three homes at Wahstao, Kolokreeka and Radway Centre, the influence of Canadian ways and Christian teaching permeated the lives of New Canadians in the countryside. The school in the home required a qualified teacher who observed all regulations of the provincial school laws. In addition, Bible study and Scripture memorization were required. Morning and evening prayers were conducted; the children were taught to share in the household duties, and clubs for the boys and girls and young people of the community were organized. In the cities the Ruthenian Home for Girls in Edmonton and the Settlement House at Regina, showed a practical helpfulness in

teaching and service which made fruitful soil for moral and religious truths. At Fernie, Michel and Natal, Miss Paul for years exercised a gracious and uplifting ministry. So, too, writes Mrs. Graham:

"The influence of All Peoples' Mission at Sault Ste. Marie, Turner Institute at Vancouver, All Peoples' Mission at Winnipeg, and the settlement work at Prince Rupert, and Copper Cliff, where the very truest of Christian women are giving themselves in daily service, will tell in this generation and the next. . . . The word 'service' is written large also in our Missions (mainly Italian) at Sydney, N.S., Ottawa, Hamilton, Welland, Toronto (Elm Street, Claremont Street, and Dufferin Street), and Windsor. Here the Kindergarten, with its mothers' meetings, predominates, but other lines are opened up as opportunity affords. The loving, tender service of our workers in school and home is always welcomed by the mothers and unlocks many heart doors, while the dark-eyed children are easily won by kindness." Perhaps no better tribute to this work can be paid than that spoken of Miss Jessie K. Munro after she went Home on March 24th, 1923—by one whom she helped: "I am always telling my children the things she told me, the things that made me want to be good and true."

Auxiliaries, Mission Circles, Mission Bands, and Little Light Bearers were the organizations at the Home Base.

Early in the history of the Society a Literature Department was opened where literature and other

supplies were available—a special feature of education being the study book.

A half interest in the *Missionary Outlook*, the missionary organ of the church, was assumed. *The Palm Branch* was the official monthly paper for Mission Bands. *The Monthly Letter*, missionaries' letters originally written by hand for distribution to the small number of Auxiliaries was, when it appeared in printed form in 1889, the first publication issued by the Society and it continued until Union.

The good accomplished by the Woman's Missionary Society of the Methodist Church, Canada, down to the day when it was merged into the larger Society of The United Church of Canada, it is impossible to compute. The Society grew in zeal for Christ-like service, in its sense of responsibility for the needs of women and children in the Dominion, in the range of its efforts and the efficiency of its methods. That the Society grew also in strength is seen from the following comparative table:

	1905-06	1915-16	1925-26
Auxiliaries.....	946	1,246	1,627
Total Auxiliary Membership.....	26,741	44,315	61,049
Mission Circles and Mission Bands.....	545	1,021	1,572
Total Mission Circle Membership.....		10,616	18,250
Total Mission Band Membership.....		20,433	29,631
Total Membership Little Light Bearers.....		5,210	7,391
Amount Raised.....	\$93,346.00	\$206,548.78	\$520,855.46

It is fitting to record the names of the Presidents of the Society from the beginning to the Consummation of Union.

Mrs. Alexander Burns, 1881-1882.

Mrs. James Gooderham, 1882-1897.

Mrs. W. E. Ross, 1897-1920.

Mrs. H. A. Lavell, 1920-1926.

4. THE WOMEN'S MISSIONARY SOCIETY OF THE  
PRESBYTERIAN CHURCH IN CANADA,  
WESTERN DIVISION

In 1864 a Ladies' Auxiliary Association was formed in the city of Montreal in connection with the French Mission work of the Church of Scotland. This was reorganized in 1875 under the name of the Ladies' French Evangelization Society. In 1882, as a result of a proposal from the Woman's Foreign Missionary Society (Western Division), to aid that Society in foreign work, a new constitution was adopted. The Society became the Montreal Woman's Missionary Society organized to carry on Home, French and Foreign work and to establish Auxiliaries wherever possible. It employed Madame Côté as Biblewoman for Montreal and supported her in that position for thirty years. In 1887 it raised \$5,000 to remodel the Girls' School at Pointe-aux-Trembles, and, after 1898, provided scholarships for students in that institution. It supported mission work throughout the Province of Quebec and employed Miss McIntyre, a trained nurse, to visit the Protestant sick poor of Montreal. It organized mothers' meetings. In 1886 the Society



MRS. A. CARMAN  
Vice-President 1885-1926

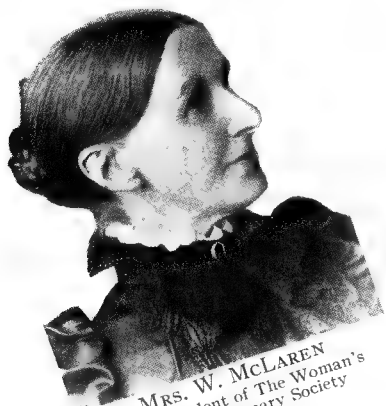


MRS. W. E. ROSS  
President 1897-1920



MRS. E. S. STRACHAN  
Secretary 1881-1926

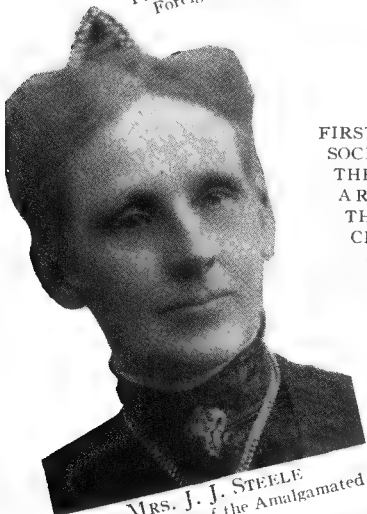
EARLY OFFICERS OF THE WOMAN'S MISSIONARY SOCIETY  
OF THE METHODIST CHURCH, CANADA



MRS. W. McLAREN  
First President of The Woman's  
Foreign Missionary Society

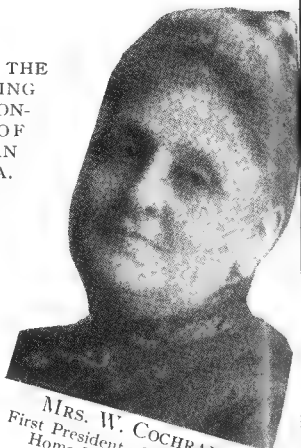


MRS. JOHN REDPATH  
First President of The Woman's Mis-  
sionary Society of Montreal



MRS. J. J. STEELE  
First President of the Amalgamated  
Societies

FIRST PRESIDENTS OF THE  
SOCIETIES COMPRISING  
THE WOMEN'S MISSION-  
ARY SOCIETY OF  
THE PRESBYTERIAN  
CHURCH IN CANADA.  
(THE WESTERN  
DIVISION).



MRS. W. COCHRANE  
First President of The Women's  
Home Missionary Society



MRS. R. F. BURNS  
First President of The Woman's Missionary Society of The  
Presbyterian Church in Canada (Eastern Division)

made a grant of money for mission work among the Indians in the North-West, and, the year following, began to send annually boxes of clothing. In 1900 the Society undertook the partial support of a mission station, and in 1902 of medical work among non-Anglo-Saxons in the West. By 1914 the work had grown till 10 mission stations were supported to the extent of \$250 each. This Woman's Missionary Society of Montreal was the first of three organizations whose union produced the Women's Missionary Society of the Presbyterian Church in Canada (Western Division).

Among the Presidents were Mrs. Redpath, Mrs. John Campbell, and Mrs. Grier. The strength at time of union in 1914 was forty-nine Auxiliaries and ten Mission Bands.

The second Society that merged into the larger Society was the Woman's Foreign Missionary Society that assumed responsibility for a share of Indian work in Canada. Miss Baker was the first missionary. This Society was organized on March 21st, 1876, following the Union of the Presbyterian churches, probably at the suggestion of Rev. Dr. MacLaren, Convener of the General Assembly's Foreign Mission Committee. The aim of the Society was "to aid the Foreign Mission Committee in the support of its work among heathen women and children, to interest the women and children of the Church in this work, and to call forth in a systematic way their prayers and free-will offerings in its behalf." In addition to the overseas missions of the Church, the aborigines of

Canada were looked upon as coming within the scope of foreign missions. When the Church began work among them the Woman's Foreign Board was asked by the Foreign Mission Board to be responsible for the educational work among the Indian boys and girls. The work grew until eight residential schools (partly industrial) and eleven day schools on Indian Reserves were assigned to our Church. In these the Society was responsible for the buildings and equipment, appointment and salaries of staff. The Government allowed a per capita grant for each pupil signed with the school. In later years the Government assisted in equipment and buildings. In addition to clothing for the children in the schools, bales of supplies for the poor and aged and for children under school age, were generously sent each year by the Auxiliaries. Fifty women were enrolled as members at the first monthly meeting, April 4th, 1876. Auxiliaries were organized across Canada as far as the Pacific Coast. Its strength at the time of Union with the Women's Home Missionary Society in 1914 was 1,084 Auxiliaries and 534 Mission Bands, with sixty-five missionaries overseas and about fifty in Western Canada. It does not come within the purview of this chapter to sketch the Foreign work of the Society, but only to consider the Society itself as a constituent member of the Union that produced the Women's Missionary Society. But the tribute of remembrance must, nevertheless, be paid to the Presidents who guided the destinies of the W.F.M.S.—Mrs. W. MacLaren, Mrs. T. Ewart and Mrs. T. Shortreed.

The third partner of the Union was the Women's Home Missionary Society of the Presbyterian Church in Canada. This Society had come into being to relieve the hardships and sufferings in the Klondyke mining camps. Pioneer missionaries sent by Dr. James Robertson were calling for aid. Rev. R. M. Dickey wrote:

"If trained nurses, with the love of Christ in their hearts, could be sent there would be a great work for them to do. I am in great hopes something will be done by the ladies soon. A man cannot do much in such work."

Dr. John Pringle sent an urgent request for two trained Christian nurses for his miners in Atlin. To meet the challenge of this appeal Presbyterian women in Toronto formed the Atlin Nurse Committee. They soon raised the money necessary to send Miss E. H. Mitchell and Miss Helen Bone to Atlin. They reached Atlin on July 22nd, 1899. One month later Miss Mitchell wrote, describing the hospital:

"The Government agent gave us a cabin for a hospital. It had a roof of mud, a floor of sawdust, and only two small panes of glass for a window. It held four cots; the pillows were made of the packing that came around our cots, and filled with the hay in which our dishes were packed. When the cabin became crowded a tent was put up beside it."

The dauntless spirit of the women missionaries won instant recognition and admiration. "The work of the nurses for one month," declared Rev. John Pringle, "has done more to make the people believe we have the

spirit of Christ than a year's preaching could." A new hospital was built in 1900, St. Andrew's Hospital, the first Presbyterian hospital in Canada: "Everyone in camp gave his labour free—doctors, lawyers, ministers—all helped."

Such work could not be restricted to Atlin. On every Frontier was similar need. And with the flood of immigration the whole West was a Frontier. The demand became so insistent that the Atlin Nurse Committee was disbanded, to reorganize as the Women's Home Missionary Society. The motto chosen was "Canada for Christ." The aim, as enunciated, was "to aid the Assembly's Home Mission Committee by undertaking nursing and hospital work at such points in the newer districts of the country as the Committee may select; by engaging in any other work of a kindred nature that the Committee may deem it advisable to have taken up; and by co-operating with the Committee in raising funds for the general Home Mission work of the Church." The first report showed 33 Auxiliaries with a membership of 442.

The financial obligations of the Society, up to the time of amalgamation in 1914, included the support of 7 Hospitals, 11 Mission Fields, 7 School Homes, 8 Deaconesses, 3 workers in the Stranger and 3 in the Jewish Departments, grants to the Loggers' Mission on the Pacific Coast, Ukrainian students in Winnipeg, Ukrainian Church and Robertson Memorial Institute in Winnipeg, missionaries studying medicine to equip themselves as medical missionaries, Missionary and Deaconess Training Home, Toronto, and loans for

mission work in Northern Ontario. The first printed report, 1903, showed receipts amounting to \$1,101.95; the report for 1914, \$86,785.75; and for the entire eleven years, \$274,823.74. In 1914, 372 bales of clothing and 24 barrels of fruit, with furnishings valued at \$3,167.42, were contributed.

The first hospital, following that at Atlin, was opened in 1904 at Teulon, Manitoba, with Rev. A. J. Hunter, M.D., as medical missionary and Miss Bell as lady superintendent. By 1914 a chain of outpost hospitals stretched across the Western Prairies. Of these, four were Memorial Hospitals:

1. The "Anna Turnbull," at Wakaw, Sask.;
2. The "Rolland M. Boswell," at Vegreville, Alta.;
3. The "Hugh Waddell Memorial," at Canora, Sask.;
4. The "Katherine H. Prittie," at Grande Prairie, Alberta.

Apart from those already mentioned were hospitals at Ethelbert, Sifton and Telegraph Creek, B.C.

Under Dr. George Arthur, the first School Home was opened at Vegreville, Alberta. Others followed, also near non-Anglo-Saxon colonies, at Teulon, Ethelbert and Sifton. The Society thus interpreted the purpose of the School Homes:

"The School Homes stand in the same relation to these children as do our own homes to our own children—a place of shelter, loving care and Christian influence, where nothing is neglected that tends to develop body, mind, and spirit and instil Christian principles in the boys and girls."

Among other services rendered by the Society were Deaconess work, Miss Adelaide Sutherland being the first sent out, to Prince Rupert; Strangers' work; Jewish work.

During its career the Society had four Presidents, Mrs. R. S. Smellie, Mrs. Wm. Cochrane, Mrs. A. L. McFadyen and Mrs. John Somerville.

The union of the three Societies whose history has been traced—The Woman's Missionary Society of Montreal, The Woman's Foreign Missionary Society and The Women's Home Missionary Society—was formally consummated in Knox Church, Toronto, on May 15th, 1914. The new Women's Missionary Society of the Presbyterian Church in Canada (Western Division) consisted of 1,327 Auxiliaries and 656 Mission Bands. Of the new Society Mrs. J. J. Steele was unanimously elected President and the following were chosen Vice-Presidents: Mrs. I. C. Sharp, Mrs. J. Somerville, and Mrs. G. H. Robinson.

Three new Departments were later added to the activities of the Society: Student, Young Women's Auxiliaries, including affiliated C.G.I.T. Groups, and Social Service.

From the very first, systematic giving by envelope was the practice of the members of the Society. A definite policy of missionary education by literature was inaugurated. *The Missionary Messenger* kept members in touch with missionary intelligence. A notable series of books was issued.

Mrs. J. J. Steele, President from 1911-1920, was a

daughter of Mrs. Ewart, the first Recording Secretary of the Society in 1877 and the President from 1881-1897.

To Mrs. Steele's wisdom, ability, tact and vision, much is owed in the merging of the separate Women's Societies for Home, French and Foreign work. In 1914 she was elected the first President of the Western Division which included all Canada except the Maritime Provinces.

Mrs. J. MacGillivray succeeded her in 1920-26, and was also the daughter of one of the Secretaries of earlier days, Mrs. Telfer.

In 1914 the membership was approximately 52,000 and the estimates called for an expenditure of \$200,000. A decade later the membership was 92,000 and the estimates had grown to \$414,000. The seven Home Mission Hospitals and the seven School Homes in Western Canada had in both instances increased to fourteen. Similar growth was evident in educational work in Quebec and in the Deaconess, Jewish and Strangers' departments.

In 1925, at the close of the régime of the Presbyterian Women's Missionary Society for all Canada (Western and Eastern Divisions), it is impossible to give figures in detail as to the strength of the Society on account of the division which took place at the time of the consummation of Union.

When Union was consummated the missionary work of Canadian Presbyterian women had completed six decades. The Women's Missionary Society of the

Presbyterian Church in Canada, Western Division, entered the portals of a new day in The United Church of Canada in the strength of mature womanhood.

5. THE WOMAN'S MISSIONARY SOCIETY OF THE  
PRESBYTERIAN CHURCH IN CANADA,  
EASTERN DIVISION

In 1825, in the little village of Prince Town, P.E.I., was organized the first Woman's Missionary Society in Canada, "With a view to obtain what ought to be the great object of all, the glorifying of God by doing good." It took the name of "The Female Society for Propagating the Gospel and other Religious Purposes." It is fitting to record the names of the seven women who were the first officials: Mrs. Charles Stewart, Mrs. John Kier, Miss Mary Stewart, Mrs. Pidgeon, Miss Mary Ramsay, Mrs. George Bearisto and Miss Penelope McNutt.

In September, 1876, Rev. J. Fraser Campbell, who has since celebrated a Jubilee of service in India, delivered a strong missionary appeal to a meeting of women in St. Matthew's Church, Halifax. The result was a determination on the part of the women to form a Woman's Missionary Society. At a subsequent meeting in St. Matthew's Manse, on September 18th, favourable reports were received from all the congregations of the city. The women were so encouraged that they organized on October 13th, 1876, "The Halifax Woman's Foreign Missionary Society of the Presbyterian Church in Canada," with Mrs. R. F. Burns as President.

The object of the society was "to aid the Foreign Mission Board in carrying on its work among the women and children of heathen lands and for the furtherance of this end to endeavour to organize associations throughout the Church."

Closely following the organization of the first society came the formation of auxiliaries, the first at St. John's, Newfoundland, in 1876, the second at Windsor, N.S., in 1877. The growth of the auxiliaries eventually made it necessary to adopt the method already in use in the Western Society, of forming Presbyterials coextensive with the bounds of the Presbyteries of the Church. This had in view to ensure a more efficient oversight of the enlarging work. After the formation of the first Presbyterials, in 1885, the name of the Society was changed to "The Woman's Foreign Missionary Society of the Presbyterian Church in Canada, Eastern Section." The following Presbyterials were organized at the dates indicated: Halifax, 1884; Pictou, 1885; Truro, 1887; Prince Edward Island, 1887; Sydney, 1888; St. John, 1889; Inverness, 1889; Wallace, 1893; Miramichi, 1898; Lunenburg and Yarmouth, 1899.

The advisability and necessity of missionary education among the young was early recognized by the Society. So in 1879 the Helping Hand Mission Band was organized in Halifax; in 1883 the Happy Workers, Pictou; about the same time the Light Bearers, Truro. In 25 years the number of Bands had increased to 121. Their contributions had grown to \$20,000 annually. The growth of Bands was so great that it became

necessary to divide the work. A special Secretary was appointed for the Young Ladies' Branches, as the senior Mission Bands were called. In 1920 the name was changed to Young People's Missionary Society, because of the number of societies which were including boys in the membership. Between 1913 and 1926 the Young People's Missionary Societies more than doubled in numbers. In the same period the givings increased fivefold. Within the same decade the movement among the Teen-Age Girls sprang up, including in its fourfold programme of life the missionary and service ideals. To strengthen the missionary side of the C.G.I.T. programme the Woman's Missionary Society adopted a policy of affiliation.

The first attempt of the Woman's Missionary Society to distribute missionary information was made by copying the letters of foreign missionaries and distributing them among its members. In 1883, the laborious method gave place to the printing of a monthly leaflet. This came to be known as *The Message*.

During the first half of its history the Woman's Missionary Society confined its attention to Foreign Missions. Even as late as 1903 a resolution to include Home Missions in the scope of its work and to omit the word "Foreign" from its name was defeated by a vote of 122 to 31. But the interest in Home Missions would not down. Certain auxiliaries of their own motion engaged in Home Mission work. And in 1905, the Society, after a long discussion, reversed its attitude and unanimously adopted Home Missions as

a part of its responsibility. In 1910 the name of the Society became the Woman's Foreign and Home Missionary Society of the Presbyterian Church in Canada.

The first mission work was done for the North-West. Bales of supplies were sent for the use of the missionaries. Large quantities of books and papers were despatched to frontier communities. And in the education of Ukrainian students, Auxiliaries and Presbyterials gladly found a field of service. Mission boxes during many years were sent to Labrador. In 1918 the society built and furnished the manse at Harrington Harbour for the use of the missionary. Bursaries were established both to assist young men toward the Christian ministry and to enable young women to attend the Presbyterian Missionary and Deaconess Training Home, Toronto.

Direct social work was inaugurated among the New Canadians of the Maritimes, especially in the industrial centres of Cape Breton, Pictou and Cumberland. The Society paid the salaries of deaconesses and teachers at the United Mission, Sydney; Scotchtown, New Waterford; T. Chalmers Jack Mission, North Sydney; Inverness; Stellarton; Thorburn; Joggins; River Hebert; Minto and St. John. It supplied bungalows for workers at Scotchtown and Chalmers Jack Missions and gave financial aid to other Home Mission Buildings. In 1921, when the Society enlarged its scope to include Social Service work, it assumed the name, "The Woman's Missionary Society of the Presbyterian Church in Canada, Eastern Division."

The Society in its Social Service work assisted in the maintenance of the Maritime Home for Girls, at Truro, and the Rescue Home, at Sydney. In 1921 it assumed responsibility for the support of the port chaplain at Halifax. In 1924 the Society contributed to the furnishing of the New Carlisle School Home, established to enable the girls of Protestant homes in the Gaspé Peninsula to secure a proper education. In addition it contributed towards bursaries for girls in this school. In 1925 the Society made a contribution toward the equipment of the Interprovincial Home for Young Women at Moncton.

Of Home Mission workers there has been a splendid company who have made a contribution in Canada towards the fulfilment of the Society's motto, "The World for Christ." The Presidents deserve mention: Mrs. R. F. Burns, 1876-1892; Mrs. Dodge, 1892-1898; Mrs. Currie, 1898-1900; Mrs. Baxter, 1900-1906; Miss Carmichael, 1906-1912; Mrs. Thomson, 1912-1918; Mrs. Forbes, 1918-1921; Mrs. Moore, 1921-1924; Mrs. Forbes, 1924-1925; Mrs. O'Brien, 1925-1926.

The Society has depended for its vitality and prosperity upon the devotion and self-sacrifice, unremitting and generous, of members and officers of Auxiliaries, Presbyterials and the General Society, whose names it is impossible to record here, but whose labours for the Kingdom are registered Elsewhere because they have been faithful to give "the everlasting gospel to preach unto those that dwell on the earth."

6. THE WOMAN'S MISSIONARY SOCIETY OF THE  
UNITED CHURCH OF CANADA

The Woman's Missionary Society of The United Church of Canada continues The Women's Missionary Society of the Presbyterian Church in Canada, Western Division and Eastern Division, The Woman's Missionary Society of the Methodist Church, Canada, and The Canada Congregational Woman's Board of Missions, and carries on the three mottoes: "The World for Christ," "Not by might nor by power, but by my Spirit, saith the Lord of Hosts," and "Whatsoever He saith unto you, do it."

It was not until the advent of Church Union was almost at hand that the women began their task of uniting the Woman's Missionary Societies. On March 25th, 1925, the leaders of the Boards gathered under the mandate contained in the Basis of Union, which stated:

"In recognition of the valuable services rendered by the Woman's Missionary Societies, the Union Constitution and lines of work of the Societies shall be determined by the joint action of their Boards subject to the approval of the General Council."

A Joint Union Committee was formed. The aim was to enable each uniting Society to contribute the best it had to give. After a series of negotiations The Woman's Missionary Society of The United Church of Canada was duly constituted at a great Inaugural Meeting held in Bloor Street United Church, Toronto, on October 26th, 1925. The three streams of repre-

sentatives of the uniting Societies entered the Church and mingled in a procession to their appointed places, singing with the congregation assembled, the Processional Hymn, "The Church's one foundation." Mrs. H. A. Lavell presided. After a Prayer of Invocation by Rev. Principal Gandier, the praise selection, "Jesus shall reign where'er the sun," was sung. Miss Effie Jamieson read St. John 17: 1, 2, 6, 17-23.

Then came the Responsive Reading of Psalm 103: 1-8, 17-23. The Chairman led in the solemn Hallowing of the Union, all standing, and all responding: "This Society of our Church is consecrate." Then came the Bringing of the Heritage in which the following participated as Presidents of their Societies: Presbyterian Presidents (Western and Eastern Divisions), Mrs. J. MacGillivray and Mrs. E. E. O'Brien; Congregational President, Mrs. C. R. Crowe; Methodist President, Mrs. H. A. Lavell. Then followed in succession the Prayer constituting the Woman's Missionary Society of The United Church of Canada, by Principal Gandier, Prayer by members of the Interim Board in unison, and the Lord's Prayer in which all joined standing. Principal Gandier then made the Declaration of Union: "I now declare this Woman's Missionary Society of The United Church of Canada duly constituted." The Communion Service followed with hymn, "O God of Bethel by whose hand"; Communion Address by Rev. J. L. Stewart, of West China; hymn, "When I survey the Wondrous Cross"; Prayer of Consecration by Dr. W. T. Gunn; the Dispensation of



MRS. H. A. LAVELL  
First President



MRS. JOHN MACGILLIVRAY  
Second President



MRS. ANNIE O. RUTHERFORD  
Third President



MRS. C. R. CROWE  
President of the Canada Congrega-  
tional Woman's Board of Missions  
at the time of Union, and Fourth  
President of the United Society

PRESIDENTS OF THE WOMAN'S MISSIONARY SOCIETY OF THE  
UNITED CHURCH OF CANADA, 1925-1932



"THERE'S CANADA!"  
The First Sight of the New Land.

Elements; hymn, "Too soon we rise; the symbols disappear"; Prayer; Appointments of Committees; Benediction.

Throughout the months which followed, the organization in the field was carried through. In April, 1926, the greater number of Presbyterian Societies were organized, and in May, or early June, the Conference Branches. With the ratification of the Constitution by the General Council, in June, 1926, and the assembling of the elected Dominion Board in September, the work of organizing The Woman's Missionary Society of The United Church of Canada was completed.

One of the first results of Union was the bringing together of five missionary magazines. *The Missionary Monthly* began with a circulation of over 60,000. The missionary paper for Juniors, known as *The Palm Branch*, began with a circulation of nearly 10,000. Its name has since been changed to *World Friends*.

The administration of the work of the W.M.S. has demanded sacrificial service on the part of its Executive Officers, Chairmen of Committees and Secretaries of Departments. Noble leadership has been furnished by the Presidents who have held office since Union: Mrs. H. A. Lavell, Mrs. J. MacGillivray, Mrs. A. O. Rutherford, and Mrs. C. R. Crowe.

From April 1st, 1926, was established a United Treasury. There was formed a Union Candidate Committee. The Literature Department was reorganized along Union lines.

The work of Home Missions has been carried on under six departments:

1. Community Missions.
2. Oriental Work.
3. Medical Work.
4. Boarding Schools and School Homes.
5. Indian Work.
6. Department of the Stranger.

There are certain lines of work which are common to all departments, the work for little children, the home and hospital visitation, club work, kindergarten, mothers' meetings, the Christmas tree, social gatherings, Daily Vacation Bible Schools, fresh-air camp work, teen-age work, the work of Sunday Schools, and evangelistic meetings. The Woman's Missionary Society is a great joy-producer. It produces great quantities of happiness in the name of Him who said: "My joy I give unto you."

### *Community Missions*

This department has for its keynote, *friendliness*. The great variety of the work was expressed by a missionary: "It includes everything from bathing a baby to preaching a sermon." The missionary deaconess and nurse is at work in mining centres, in the crowded streets of the cities, in the far outposts of civilization, doing home and hospital visitation, conducting mothers' meetings and evangelistic services, providing recreation, establishing friendliness with foreign-born peoples, training the young in Sunday School and C.G.I.T. groups, and rendering many services which

cannot be enumerated. No place is too large and none too small for their ministrations. At the All Peoples' Missions, Italian Missions and Jewish Missions, all sorts and conditions of women and children receive service from workers of the Society.

At the present time 34 missionaries and 7 engaged helpers comprise the staff of the Community Missions East Department, and scattered among the 20 stations, render very valuable service to the many with whom they come in contact. Not only are the mining towns of Nova Scotia and New Brunswick served, but also Christian and Canadian ideals are placed before the vast non-Anglo-Saxon population of the larger cities of Ontario and Quebec. People of all nationalities are cheered by hospital visiting, and to the scattered dwellers of Northern Ontario a helpful, inspirational message is carried.

Scattered through the cities and outlying districts of the Western Provinces are the thirteen centres of community work carried on by The Woman's Missionary Society. Co-operation with the Board of Home Missions characterizes the majority of these stations.

### *Indian Work*

The Woman's Missionary Society has an interest in approximately nine centres of work among the Indians of Canada. Apart from evangelistic work, it has seven Boarding or Industrial, and several Day Schools with an enrolment of some 800 children. For these the Society provides the teachers and staff. Through its Supply Department is sent out clothing for the pupils.

The Mission Bands and C.G.I.T. groups supply Christmas gifts. The course of instruction given at the schools is that prescribed by the Public School Curriculum. But in addition the staffs seek to train the pupils for vocational activities, the girls for domestic work or to become nursing housekeepers or teachers, the boys for farming.

The Boarding Schools supervised by the Society are:

*Manitoba*—Portage la Prairie.

*Saskatchewan*—Round Lake, File Hills.

*British Columbia*—Ahousaht, Crosby Home at Port Simpson, Alberni, Kitamaat.

The Government Department of Indian Affairs supplies buildings and equipment, pays the salaries of Day School teachers and gives an annual per capita grant for the support of each pupil signed with a Boarding School until the age of eighteen years. The girls in Boarding Schools are taught all branches of household art, including sewing and laundering, personal hygiene, and, as well, missions. A nurse is maintained on the staff of each Boarding School. The Society also employs several field nurses on the reserves who minister to the sick in lonely places, often many miles from a hospital. Such pioneer nurses have been Miss Alice Jackson at Nelson House, Manitoba, who made her visits to the sick by dog-train. Miss Alton at Kitamaat, and Miss Chambers at Ahousaht, one of the most isolated fields. The Society contributes to hospitals of The United Church situated in British Columbia, at Port Simpson, Hazelton and Bella Bella.

The next line of advance for the Society is to follow up the work done at the schools. A deaconess nurse on the reserves to assist the missionary would help in the creating of a Christian home influence among the graduates of the schools.

The Woman's Missionary Society, through its seven institutions which care for Indian children, is making its contribution to the development of leadership within the ranks of the people themselves. No better summing up can be given of the spiritual needs of the Indian community of to-day than is found in the following extract from the report of one of the most valued workers among the Indians: "In the working out of things with our Indian friends our minds turn back forty years or more and we find them hunting and trapping for a living with very few who are able to speak the English language. To-day, there are very few who cannot speak and understand English almost as well as ourselves, and they are no longer depending on furs for a living, except in the North. They are settled on the different reservations, engaged in the occupation of farming, and are generously aided and cared for by the Government. Some things are still wanting, and one is leadership on the part of the Indian people themselves. There can be no vitalizing life in an Indian community unless there is leadership.

"An Indian community, to be progressive, must follow leadership, but much better if that leadership is its own. The Indian cannot develop unless we can transfer the load, economic and otherwise. Unless all the work of the Government and all the work of the

Church is directly related to the transfer of the load, we shall have to continue to work for these people indefinitely and the lethargy of expectancy will tend to grow."

### *Oriental Work*

The Woman's Missionary Society seeks to serve the women and children, Japanese and Chinese in four centres in Canada:

1. *Victoria*.—Here the centre of the work is the Oriental Home and School, with its staff of nine Canadian workers, and its accommodation for fifty Orientals. This Home was opened in 1886 as a Rescue Home for Chinese girls who were being bought and sold by white men for immoral purposes. The original aim of the Home has not been lost sight of, for the need of helping unfortunate girls and neglected children still exists. But other lines of missionary activity have been added in the form of a school and evangelistic visitation. A school for Chinese children was organized as early as 1895 and a kindergarten started in 1907. In 1908 an Auxiliary of the Woman's Missionary Society was organized among the Japanese women, and a few months later another among the Chinese women, to work for the children of their own lands. In 1912 a new kindergarten was opened and a little later a primary school was added.

The response of the girls to the ideals of this, the only Home for Orientals in Canada, has been encouraging. Several graduates are now serving in missionary work.

2. *Vancouver*.—Here, at 652 Keefer Street, is a home for missionaries. There are now five Japanese kindergartens in Vancouver, each with morning and afternoon schools filled to capacity, and another kindergarten at Steveston. There are also Sunday Schools, Mission Bands, evening classes, and a night school for women. Other efforts to help the women are through The Woman's Missionary Society and Ladies' Aid Society, both Japanese. The members of the latter make regular calls in homes and hospitals, and hold regular evangelistic meetings. There are also evening sewing classes, taught by Japanese women, with an average attendance of thirty-eight. These are preceded by a service of song and prayer. Extension work is carried on in meetings at Fraser's Mills, Hammond, Haney, and Steveston. The Chinese kindergarten has an enrolment of 54 children. The missionary in charge has a Sunday School class of girls, which also meets during the week. During the year for which the last report is available, four of these girls became church members.

3. *Toronto*.—In Toronto, work is centred at 53 Gerrard Street West, where a Mission Band and a Sunday School are progressing very hopefully. Kindergarten work is also carried on and the homes are visited from week to week.

4. *Montreal*.—Here the work is organized in the same way as in Toronto. There are also clubs for teen-age boys and girls.

The Woman's Missionary Society has for its work

the part-time service of Mrs. McDonald, wife of Dr. McDonald, of South China.

### *Medical Work*

The Woman's Missionary Society maintains eleven hospitals and hospital units between Ontario and the Pacific Coast. These centres of healing and of Christian ministry have proved a boon to the Frontier. They are educating the people to think in terms of better health for themselves and for their children. The number of maternity cases has increased greatly. In several of the hospitals the number of patients treated during 1930 was almost double that of the year previous. Many thousands of out-patients were cared for during 1930. The nine hospitals had a total of about 3,000 in-patients and the 2 hospital units 1,328 dispensing patients. In addition the Society contributed, during the past year, to the support of seven Home Mission Board hospitals.

### *Boarding Schools and School Homes*

In the Boarding Schools the children come directly into the Home and there receive their education. In these institutions the boys and girls of many nationalities learn to work and play and serve together. The School Home aims to bring in its students from the surrounding districts, to care for them in a Christian home, and to enable these students to take advantage of the educational institutions established by the State. In its 18 School Homes and Boarding Schools the

Society provides a homelike atmosphere and Christian influences for over 590 children and young people. It is hoped that the graduates of these institutions will carry Christian teaching and influence into many communities. A newly-appointed Matron of a School Home has given the following estimate of the value of a School Home:

"After only four months' experience in School Home work, I can testify to its value and influence in the life of the child and the community. It is far-reaching, and I realize that it is a blessed privilege and a glorious opportunity. Here we have the child for ten months of the year, moulding and making Christian character, following the leading of Jesus, who increased in wisdom and stature, and in favour with God and man. This is our ideal."

### *Department of the Stranger*

The object of this department has been to extend a Church welcome to the newcomer, whether from Overseas or from other parts of the Homeland, and also to provide oversight to those who leave its care. Beginning with the work at the ports, it reaches down to the smallest auxiliary, touching life at tender moments in the setting up of new homes or the breaking up of old ones, in joy or sorrow, in adventure or disappointment, in strength or weakness. It dispels loneliness, gives protection and offers friendliness. The recent drastic changes in the Immigration Laws have cut down the influx of newcomers from Europe and

have made it necessary to reorganize the Strangers' work.

### *Supply*

The Woman's Missionary Society has, in recent years, rendered conspicuous service in supplying clothing for the needy. But the years 1930 and 1931 constitute the high-water mark of social helpfulness. The reports of the Supply Department read almost like a song of thanksgiving; on the part of those who received, thanksgiving for the generous gifts of the women; and, on the part of Branch, Presbyterial and Auxiliary members and officers, an even greater spirit of thanksgiving, because of the opportunity to help. The following extract deserves to be quoted:

"The year has been outstanding because of the unusual number of emergency calls received from the West, and from the large centres of the East. Over one hundred requests came from the Western Provinces during the late fall and winter, and many hundreds of needy families were clothed by the ready and generous response of our women and girls. Not for many years has there been such an opportunity for the widespread feeling of sisterly love to display itself. Congregational groups, Women's Associations, Young People's Societies, Community Service Clubs, Boy Scouts and Girls' Clubs, as well as all departments of our Woman's Missionary Society organizations, have had a share in this extraordinary service of giving. Not only do the reports of the Branch secretaries contain many extracts from the letters of thanks

## THE WOMAN'S MISSIONARY SOCIETY 261

received, but also to our central offices, resolutions of gratitude have come from presbyteries throughout Alberta and Saskatchewan, indicating the appreciation of our Western neighbours. As stated by one of our Branch secretaries, the word "depression" is unknown among the helpers in our Supply Department. Nineteen hundred and thirty will always stand out as a year marked by a new awakening, on the part of our women, to a broader sympathy, and to the blessing which can come from sharing with others."

The growth of the Woman's Missionary Society since Union has been steady and gratifying. The following statement indicates the strength of the Society as at December 31st, 1930:

	No.	No. of Members	Amount sent to Treasurer
<b>Auxiliaries and Associate Societies</b> .....	2,920	85,394	\$695,174.06
Young Women's Auxiliaries .....	342	8,474	123,544.18
Mission Circles.....	462	8,732	
Associate Y.W. Auxiliaries.....	7	.....	61,412.73
Mission Bands.....	1,797	44,769	
Baby Bands.....	401	9,030	2,012.40
	5,929	156,399	\$882,143.37
<b>Associate Helpers</b> .....	.....	16,882	\$25,860.31
<b>Affiliated C.G.I.T. Groups</b> .....	1,128	13,265	3,839.76

## CHAPTER VII

### *A HALF-CENTURY OF MISSIONS. B. (1925-1931) UNITED CHURCH MISSIONS* *(Continued from Chapter V)*

#### I. ADMINISTRATIVE LEADERSHIP

**D**URING the year following June 10th, 1925, each of the three Churches entering Union carried on its work under the previous organization, until the General Council of The United Church could take action on the recommendations submitted by the "Commission on Other Departments." This Commission recommended that the mission staff should consist of two Secretaries, an Associate Secretary and not more than fourteen Missionary Superintendents. To the two senior positions Dr. Edmison and Dr. Manning were appointed, and Dr. Colin G. Young became Associate Secretary. Dr. Lloyd Smith had already resigned to assume a pastorate at Brampton. Then, after two further years of sacrificial and constructive service, Dr. Manning and Dr. Edmison died suddenly in September, 1928, within a fortnight of one another. Dr. Colin G. Young carried on the administration till a successor could assume office. In the spring of 1929, Dr. Robert B. Cochrane was appointed Secretary, and, a year later, Rev. Kenneth J. Beaton became the second Associate Secretary. Of the Superintendents Rev. W. A. Cameron and Rev.

William Simons resigned to enter the Church of the Non-concurring Presbyterians; Rev. James Ross, Rev. Mark Fenwick, Rev. Peter Strang, Rev. Oliver Darwin, and Rev. Thompson Ferrier, on account of advancing age; Rev. J. D. Byrnes, owing to ill-health; Rev. J. A. Doyle, to become Principal of the Brandon Indian Industrial School; and Rev. Charles Endicott, to become Associate Secretary of the Missionary and Maintenance Fund. The Staff of Superintendents at the present time is as follows:

*Newfoundland*—Rev. Oliver Jackson.

*Maritime*—Rev. J. W. McConnell.

*Montreal and Ottawa*—Rev. J. U. Tanner.

*Toronto Conference, South, and Bay of Quinte*—Rev. F. L. Brown.

*Northern Ontario*—Rev. J. C. Cochrane.

*Manitoba*—Rev. J. A. Cormie.

*Northern Saskatchewan*—Rev. J. L. Nichol.

*Southern Saskatchewan*—Rev. George Dorey.

*Northern Alberta*—Rev. M. H. Wilson.

*Southern Alberta*—Rev. Thomas Powell.

*Kootenay Presbytery and Oriental Missions, Western Canada*—Rev. S. S. Osterhout.

*British Columbia*—Rev. G. A. Wilson.

*Supervisor of Oriental Missions, Eastern Canada*—Rev. W. D. Noyes.

*Indians*—Rev. Arthur Barner.

Upon these leaders has fallen the burden of administrative leadership and the responsibility of general

supervision. But no tribute to the vigour and efficiency of the guidance and oversight furnished missions by The United Church would be adequate that did not make grateful acknowledgment of the unstinted, effective and loving service rendered in all parts of the Church by numberless self-sacrificing and devoted Home Mission Conveners in Presbyteries and Conferences.

## 2. THE HOME MISSION TASK

The Board of Home Missions believes that The United Church of Canada has a responsibility for every group of people in the Dominion and Newfoundland, Anglo-Saxon and non-Anglo-Saxon, whose moral and spiritual needs are not adequately met by any other Church. And that responsibility is to make Jesus Christ known, loved, trusted, obeyed and exemplified in the whole range of individual life and in all human relationships.

## 3. THE WORK OF THE BOARD OF HOME MISSIONS, ITS CHARACTER AND PROBLEMS

The Board of Home Missions carries on its gracious ministry in every section of the land and amid every class of the Dominion. It gives an ungrudging service of love and healing and enlightenment to the aboriginal red men, now wards of Government, on Reserves and through Hospitals and Residential Schools. It brings cheer and courage through its missionaries to the

Frontier, whether of coastline, East or West, or in lumber camp of densest forest, or amid the loneliness of pioneer settlement or the desolated countryside of old depopulated communities. Amid the crowded city streets it fights squalor and disease and drunkenness. It transports children from crowded tenements, and tired mothers to country homes and lakeside summering places, and it brings to rural children the joys of a social centre. It brings the Church as a symbol of neighbourliness and sympathetic understanding and even of Canadian citizenship to the almost seventy Canadian groups who from the ends of the earth have come among us, all in the hope they should dwell among us as no longer strangers and foreigners, but fellow citizens and of the household of faith. The Board finds no construction camp too crude, no homestead too remote, no fishing village too insignificant, no mining group too boisterous or uninviting, no farming community too scattered, no city slum too crowded and squalid, no light-house too isolated, but that it endeavours to send workers to visit, and where possible, live among them their sacrificial lives of Christlike ministry. So with school, home and hospital, with marine mission and student supply, with ordained missionary and social worker it seeks to garner sheaves for the Lord of the Harvest and to leave behind its effort new hope and fresh courage and the basis of a city that hath foundations.

The hospitals are provided at strategic points to meet the medical and surgical needs of Frontier and

pioneer communities. The Board has the following hospitals:

Name of Hospital	Superintendent	Patients for year ending Dec. 31, 1929	Out-Patients for same year	Remarks
Vita, Manitoba.....	Dr. H. V. Waldon	511	2183	126 operations, 2539 prescriptions, 144 X-rays
Hafford, Manitoba	Dr. A. O. Rose	673	3850	261 surgical cases
Lamont, Alta.....	Dr. A. E. Archer	1705	2364	1231 X-ray examinations
George McDougall, Smoky Lake, Alta	Dr. Roy Anderson	428	1500	
Bella Coola, B.C....	Dr. H. A. McLean	Only in operation since June, 1929		
Hazelton, B.C.....	Dr. H. C. Wrinch	370	...	
Port Simpson, B.C.	Dr. A. E. Perry	403	Also Summer Hospital at Port Essington	
Bella Bella, B.C.....	Dr. G. E. Darby	286	1926	Also Summer Hospital at Rivers Inlet

The maintenance of eleven hospitals and hospital units located throughout Northern Ontario and the Western Provinces, and the grants made to seven hospitals under the auspices of the Home Mission Board represent the contribution of The Woman's Missionary Society of The United Church of Canada to medical missionary work.

The United Church has done an extensive mission

work among the non-Anglo-Saxon people of Canada. The Board of Home Missions ministers to the following groups:

<i>Group</i>	<i>Place</i>	<i>Remarks</i>
Armenians	Central Ontario.	
Bulgarians	Toronto and Kitchener, Ont.	
Bohemians	Glenside, Sask.	
Hollanders	Toronto, Winnipeg, Northern Saskatchewan and elsewhere.	New generation rapidly learning English.
Finnish	Winnipeg, Sault Ste. Marie, Sudbury and Copper Cliff, Kirkland Lake, Timmins, Toronto.	United Church has at work five fully qualified ministers and one layman. In many communities Communists have a foothold, but work of Church proves effective check.
Germans	Thirty preaching stations on Prairies established by the Congregational Church. Also in Church of All Nations in Toronto.	United Church appoints Supervisor. The Germans of the West exhibit narrowness of view, both of religion and of life.
Jews	Indirect influence in local church wherever found.	
Italians	Montreal, Toronto, Hamilton, Niagara Falls, Border Cities.	Constitute one of the largest single unchurched groups.
Magyars	Montreal, Toronto, Port Colborne, Winnipeg, and fifteen places in Saskatchewan.	United Church has six ordained ministers; more additional ministers needed for Western Conferences.
Ukrainians	Ontario, Manitoba, Saskatchewan and Alberta.	Third largest racial group in Canada. United Church has ten ministers and three students at work, and publishes <i>Canadian Ranok</i> .
Scandinavians	Vancouver, Northern Alberta, Winnipeg, Toronto.	A great opportunity for work in religious education.

In addition to the above there is some work conducted by The Woman's Missionary Society by means

of a school among the Syrians in Montreal, and a small mission among the East Indians of Vancouver.

The Institutional Services shown in the table on opposite page are conducted by The United Church as a part of its mission policy for Canada.

It will be seen that at some 17 centres of community effort The Woman's Missionary Society works in close co-operation with the work supported by The Home Mission Board. This is apart from the grants made toward the maintenance of two homes for girls and young women in the Maritimes. In addition there are School Homes operated by the Home Mission Board, as St. John's Hall, Quebec City, and the Nisbet Memorial School Home at Prince Albert.

The Board of Home Missions maintains capable and faithful chaplains at the ports of Halifax, St. John, Quebec and Montreal, to meet immigrants as they arrive by steamer and to give them a sympathetic and helping hand. It has also a chaplain in Scotland, and another in Winnipeg. Besides there are Strangers' workers and Committees in every Presbytery, and a superintendent of a Boys' Hostel at Norval, Ontario.

Newfoundland presents a romantic and needy sphere for Home Mission enterprise, calling for heroic and devoted service. The "livyers" of Labrador, the fishermen battling with the storms, the keepers of lonely lighthouses, scattered trappers, tiny and isolated communities, camps of men engaged in the pulp industry make a poignant and powerful appeal for sympathy and spiritual assistance. Perhaps the most serious problem constantly confronting the Church in

## INSTITUTIONAL SERVICES

Institution	Place	No. of Activities	Number of Workers		Total Registration	Average Attendance
			W.M.S.	Paid		
Brunswick Street.	Halifax.	21	1	3	798	597
Wesley Hall.	New Aberdeen.	12	2	2	300	....
United Mission.	Sydney.	18	2	5	575	....
Church of All Nations.	Montreal.	404	2	3	815	1,556 per month
Hungarian.	Montreal.	74	1	1	400	51
St. Columba.	Montreal.	74	1	5	1,095	6,185 per month
All Peoples.	Ottawa.	10	1	1	166	65
Oshawa.	Oshawa.	10	1	3	1,400	1,000
All Peoples.	Sault Ste Marie.	42	2	4	735	18
Church of All Nations.	Sudbury.	35	2	4	34	3,000 per week
Charmont Street Italian.	Toronto.	10	3	11	375	299
Kim St. Italian.	Toronto.	12	2	3	250	175
Fred Victor Mission.	Toronto.	12	1	2	1,230	1,050
St. Christopher House.	Toronto.	89	10	10	2,781	8,891 per month
All Peoples.	Hamilton.	16	2	2	525	462 per month
Church of the Redeemer.	Hamilton.	22	2	2	679	21
Fairfield.	Hamilton.	12	1	1	48	48
St. Christopher.	Hamilton.	15	3	3	764	40
All Peoples.	Welland.	22	1	5	....	3,000 per week
Friendship House.	London.	10	1	2	189	189
St. John's Church.	Windsor.	13	1	2	425	350
Wayside House and West Wayside.	Fort William.	49	1	4	791	742 per week
Church of All Nations.	Fort Arthur.	27	1	1	358	324
All Peoples.	Winnipeg.	167	2	10	2,207	1,925 per week
Finnish.	Winnipeg.	21	1	1	40	325
McLean Mission.	Winnipeg.	9	1	4	....	....
Robertson Memorial.	Winnipeg.	71	1	5	2,060	283 per day
Ukrainian.	Winnipeg.	11	1	2	400	195
Settlement House.	Regina.	14	1	2	7	....
All Peoples.	Edmonton.	36	1	5	1,760	1,359
First Church.	Victoria.	57	1	13	2,642	2,070

this Conference has been the difficulty of ministerial supply. Of its 85 pastoral charges only 17 are self-supporting. Only 29 of the 68 aid-receiving charges are served by ordained ministers. On the missions only 14 of the 39 candidates for the ministry have had more than one year's experience. It has been found impossible to improve the status of ministerial supply because suitable parsonages are not available, because increased grants are not forthcoming, and because the medical and educational services of the isolated missions in Newfoundland are not adequate for missionaries with families.

In the Maritimes, apart from the splendid work carried on in a special way at Sydney, New Aberdeen and Halifax, the missions of the Church are, for the most part, in the rural sections of the Provinces. These communities have not shared the improvement in trade conditions which for a period subsequent to the Duncan Report cheered the towns and cities. The result has been a staggering depletion of the population precisely in those country districts where the mission enterprise is carried on. One illustration of a desolated community will suffice.

"At one time there were 65 children on the school roll. There were 24 houses all with large families to bear the financial burdens of the day. Now we have 3 school-age children. Of the 24 houses, 13 are closed—some of them tumbled down and the farms abandoned. Of the remaining 11 houses, each of four is occupied by one single individual, some of these 75 years of age, and they are reckoned as 'families' in

the congregation." Rearrangement of fields has been accomplished wherever possible, to the great easement of demands on Mission Funds. But the picture has its lights as well as shadows. The most gratifying feature of church life in the Maritimes, if not in the whole United Church of Canada, is the splendid rallying of recruits for the Christian ministry. Certainly other Conferences are not to be blamed for envying a Conference that can boast 108 candidates for the ministry taking prescribed courses.

In Quebec the Church has two distinct sets of problems, those of the city and those of the country. In Montreal, largely owing to the initiative and self-sacrificing endeavour of Dr. John Chisholm, a Boys' Hostel and Dorchester House for Girls, have been established and are maintained by public gifts. Here, also, the British Immigration and Colonization Society has made an invaluable contribution through the settlement and care of hundreds of boys coming from Britain. A Church of All Nations, an Italian Mission, work among the Syrians, Pointe aux Trembles School, are all part of a vigorous and vital policy centred in or near Montreal. But in the rural sections of Quebec, Protestantism is rapidly going out of existence. In the counties of Stanstead, Sherbrooke, Waterloo, Missisquoi, Brome and Huntingdon, there were at Confederation more than 2 Protestants to one Roman Catholic, by 1911 the situation was so reversed that there were more than 3 Roman Catholics to one Protestant. Thirty years ago 11 counties in the Province had a majority of Protestants; to-day there

is not a single one in which they are not in a minority. About 90 groups are assisted in rural areas out of Mission Funds. Many isolated Protestants are ministered to by a heroic travelling missionary. But the development of industry in the Province presages the dawn of a new day for Protestantism. This industrial expansion rests upon the new harnessing of the almost illimitable water-power of Quebec, abundant and accessible raw material for pulp and paper manufacture, extensive mineral areas, safe waterways and an adequate labour market of industrious, thrifty and contented people. The unskilled labour is for the most part French and Roman Catholic, but much of the skilled labour and many of the officials are Protestant and English-speaking. Says Dr. Tanner: "Our people left us as farmers, they are coming back as capitalists." And again, "New country is being opened, and the old, secluded and most backward parts of the Province are being renewed. Sections that were away from the outside world have wakened up to find that the outside world has come to them. The old isolation is gone; and with its passing the old racial barriers separating the two peoples are falling into decay. Prejudices and antipathies on both sides are giving way to better understanding and mutual respect. The religious barrier remains. It is the only barrier that stands in the way of intermarriage and the fusion of the two races of the Province into a united Christian citizenship. In the meantime, it is ours to develop and to maintain such a type of Protestantism there that will

commend itself to men who seek pure and undefiled religion."

In the area of the Bay of Quinte Conference and the southern part of Toronto Conference the Church faces the full range of Frontier, rural, suburban and downtown problems, along a front that covers every variety of wealth and poverty, culture and degradation, devotion and indifference.

In the regions of rocks and hills, of lakes and rivers, men often find it difficult to support their families. Homes are frequently barren of comforts. In certain parts the moral degradation is alarming and church attendance unsatisfactory. Medical assistance on the Frontier is often remote. Where the settlement is scattered, fields have had to be united till the missionary's services are spread over from 5 to 8 appointments. But even so, the work is abundantly worth while so long as the Superintendent can report:

"One pastor had the great joy of receiving into his Church ten people, another, eleven, two others have each received twenty-one, and another had the crowning joy of extending the hand of fellowship to thirty-one souls." Such work, of course, cannot be neglected even when the prospect is that, with the constant removals of population, not less but more money will have to be poured out. This has, in a measure, been compensated by the fact that in other areas, where the soil is better, a process of rearranging and merging fields has operated to give relief to Mission Funds. But growing problems are arising on the outskirts of great centres of population, challenging

the Church to follow its people to the suburbs and to provide adequate spiritual ministrations. And in the downtown districts, where poverty and godlessness are rampant, life is hard and often sordid, and there is much drink and frequent overcrowding, the Church is being constantly summoned to devise new methods and to increase the measure of her sacrificial expenditures.

In Northern Ontario Home Mission work is confronted with two problems diametrically opposite in character—*first*, contraction, in the older sections of the North, particularly in the Parry Sound and Muskoka districts and on the north shore of the Georgian Bay, where the population is steadily dwindling, due to the exhaustion of the timber resources; *second*, expansion, in the new country opened up by the Ontario Government's colonization line to James Bay, a country with vast forests of spruce, valuable deposits of china clay, fire clay, silica sand, gypsum and coal, a country of vast potentialities in water-power, and with lakes and streams teeming with fish. Sudbury, doubling its population in two years, demanded and secured an All Peoples' Mission Church and an enlarged staff. For in the case of both the contraction and expansion indicated above, the solution is the same—increased expenditure of Home Mission funds. Heartening results, indeed, have been achieved. Notably successful is the All Peoples' Mission Church at Sault Ste. Marie. The New Canadian workers of the North have been exceptionally alert, devoted, and effective. But despite new churches built and new fields occupied, there remains

"much land to be possessed." Ten thousand men in the lumber camps alone are almost entirely neglected. "It is difficult work," writes Rev. J. C. Cochrane, "but it has its compensations. The United Church has every reason to be thankful for the splendid men who are manning the mission fields of these Northern frontiers and claiming the land for Christ and His Kingdom."

The Great Prairies as a whole constitute one vast mission area with kindred problems emerging everywhere of equal difficulty and common urgency. The old West has, of course, completely gone, even the recent West is passing away, and a new West with complicated and bewildering issues is rapidly emerging. At the present time economic problems, due to difficulties in grain-marketing, have given the West what, it is hoped, is only a temporary setback. This depression has been intensified in certain areas by prolonged drought. But the general trend has been one of constant development, of a rapidly-growing and increasingly cosmopolitan population where ever-new branch lines and freshly-discovered types of wheat have been pushing back the fringe of cultivation and opening up new settlements. In this new West The United Church possesses the initial advantage of being a community church. But just because The United Church is so admirably adapted to the needs and character of the Prairies, in a time of stress the burdens and responsibilities of the Church are proportionately greater. There are pressing problems presented by, and great services to be rendered in connection with, the New Canadians. Neglected, these New Canadians

will contribute towards the paganizing of all our life and will themselves suffer moral shipwreck and spiritual unsettlement. These folk have already made a great contribution to Canadian life through their willingness to pioneer, their relish for mixed farming and their capacity for hard work. Many of them have fine gifts of genius which, if we are wise, we will encourage them to give to Canada. In some Provinces the New Canadians number almost half the entire population. The United Church possesses by far the largest working force among these folk. And yet The United Church has fewer workers devoted to this sphere of labour than it possessed two decades ago.

In the recent West the Church was ahead of the railway. With the unprecedented era of branch line development the railways of the new West have been not infrequently ahead of the Church. Problems of baffling magnitude have been the neglected school districts, where no religious services of any kind are held, the winter vacancies where fields have no supply for thirty weeks during the year, the lack of funds to send out the full quota of students who apply for summer fields, and the growth of sectarianism which seriously divides the religious life of the sparsely-settled Frontier. In the summers of 1930 and 1931, sudden emergencies arose through the failure of crop in the dried-out area and the abrupt decline of grain prices. The Home Mission Board had, without warning, to come to the aid of pastoral charges that had been self-supporting for years. No service rendered by the Board in recent years has so thrilled the Church

as the prompt and generous response of United Church members and adherents everywhere in Canada to the urgent appeal of the Board of Home Missions for aid in its gallant action in coming to the rescue of workers in the dried-out areas, and of the noble missionaries and ordained ministers in all parts of the Prairies who were receiving far less than even the minimum remuneration.

In Manitoba substantial advance has been made in the North, no less than five United Churches having been erected by 1930. The United Church was the first church on the townsite of Churchill, and its minister the first resident minister. At Cold Lake the Church was represented before the railway arrived. At Flin Flon the community itself provided the full cost of a church building. To keep in advance with changed conditions a new Presbytery, the Presbytery of Hudson Bay, has been organized to include all that part of Manitoba north of the 53rd parallel of latitude. The challenge of the work among the non-Anglo-Saxons is increasing. For the Ukrainians the Board of Home Missions issues the *Canadian Ranok*, which is but one of fifteen Ukrainian publications in Canada, all but one of which are published in Winnipeg. The Board has city institutions operating in Fort William, Port Arthur and Winnipeg. In the five centres in Winnipeg there are twenty-four workers, of whom six are provided by The Woman's Missionary Society. There are 390 clubs and classes with a total registration of 6,740, and an average weekly attendance of 5,083. In the Sunday Schools there is an enrolment

of 1,332. Rural Anglo-Saxon communities continue to suffer from depletion and the replacement of Anglo-Saxons by non-Anglo-Saxons. Thus, ten years ago there were in the Oakburn district two self-sustaining pastoral charges. Five years ago these were amalgamated into one. Latterly this has been in receipt of a grant. Last year no minister was appointed. The congregations of the charge were distributed between two neighbouring charges, one of which became an aid-receiving charge. Perhaps the radio, which broadcasts a United Church service from Grace United Church, Winnipeg, will reach Anglo-Saxon families whose spiritual needs are not being adequately met. In his most recent report Dr. Cornie has written :

"We close the year with ten charges unsupplied by regularly-appointed ministers. Eight of these are rural and five aid-receiving. In addition, there are at least as many others with ministers' residences which are served by students, superannuated ministers or laymen. How this is to be overcome is a question which must be faced at once."

The development of Northern Saskatchewan is indicated by the fact that during a single year more miles of branch lines of railway were built in this district than in all the rest of Canada. And the complexity of the problem of supplying the spiritual needs of the people can be gleaned from the report of a student on one mission field who, out of 198 families, found 10 were Baptist, 7 Anglican, 6 Salvation Army, 6 Roman Catholic, 4 Latter Day Saints, 4 Mennonites,

3 Lutheran, 3 Pentecostal, 2 Brethren, 2 Agnostic and one Atheistic. The special features of work in this area are the School Homes at Yorkton, Prince Albert and Battleford, and the hospitals at Wakaw and Hafford. A strikingly successful work at 15 centres is carried on among the Magyars by Dr. Frank Hoffman.

Southern Saskatchewan embraces an area of roughly 400 miles long and over 150 miles wide. The whole of the dried-out section of the Province falls within this area. In recent months the Government has had to establish relief camps and make financial advances to provide fodder, food and clothing. A migration is in process to the cities and to newer parts of Saskatchewan and Alberta. The special institutions of this area are the Settlement House in Regina and the School Home in Assiniboia.

Northern Alberta is a land rich in agricultural possibilities, salt, bitumen, oil, timber, fish and fur. "That means," writes Dr. M. H. Wilson, "that for years to come it will be rich in missionary enterprise and possibilities. Another generation of Christian people will not weary for lack of pioneer missionary work." Scattered communities create problems alike for settlers, the Church and the Government. "The settlers," Dr. Wilson proudly boasts, "have been heroic and patient in enduring privations. The Church is struggling to keep up with the advancing population, and the government has been strenuously labouring to provide roads and highways over the Province." There has been an increase in the working force, church and manse accommodation in Grande Prairie and Peace

River Presbyteries. But, though ten new churches and four manses were erected in four and a half years, the inadequacy of church plants is everywhere manifest. In Edmonton is an effective All Peoples' Mission working among a large non-Anglo-Saxon population. The northern part of Vermilion Presbytery is almost wholly Ukrainian. The Church is challenged in Northern Alberta to seek to mould the character and direct the outlook of a considerable New Canadian population.

Of the 120 mission charges in Southern Alberta 2 are Indian Missions, one a mission to the Ukrainians and another to the Chinese in Calgary; six are among the Germans who came into Union from the Congregational Church of Canada; 8 are in coal-mining areas and 102 among Anglo-Saxons and the many mixed groups found in a Province where 49 languages are spoken.

In the Kootenay Presbytery, where some of the mission fields are geographically very large, and certain missionaries travel 100 miles or more on Sundays to cover their charges, progress has been indicated by the building of new churches at East Trail, Cranbrook and Invermere, by the Summer School at Kokanee, and by the effort of Creston in the fruit-growing area, and of Kimberley, a mining community, to attain self-support.

"British Columbia," writes the Superintendent, "must remain for all time a great field for mission operations." He explains this by the fact that few agricultural areas or mining centres of British

Columbia are self-contained, so that the majority of the pastoral charges are incapable of self-support. In Victoria Presbytery there are 19 separate missions—8 urban, 2 marine, 3 on islands, the remainder on rural fields extending along the Island highway. A recent commission achieved amalgamations and re-grouping to the great diminution of mission grants. In Vancouver Presbytery there are 19 aid-receiving charges—10 urban, 2 non-Anglo-Saxon (Scandinavian and East Indian), 2 marine, one mining, one small Island mission, and 3 extended fields. A great institutional work is carried on at First Church, Vancouver. The United Church operates four marine missions between the mainland and Vancouver and Queen Charlotte Islands. In Prince Rupert Presbytery are 9 missions to the white population, 17 to the native peoples, 4 hospitals and 2 to the marine missions referred to above. In the Cariboo Presbytery, which covers a territory approximately 400 miles long by 300 miles wide, there are 9 pastoral charges, each with an average length of 100 miles, with from 10 to 20 preaching stations, one, indeed, reporting the oversight of an area of 40,000 square miles. In the Kamloops-Okanagan Presbytery are 17 aid-receiving charges. Two congregations have recently become self-supporting, one from the fruit belt, and one from the mining area. Westminster Presbytery, with 17 aid-receiving charges and mission fields, recently re-surveyed and re-grouped its missions. In 1929, in the area under the supervision of Dr. Wilson, 4 charges became

self-supporting; and 7 churches, 1 Sunday School, 2 manses, 1 church hall and a boat were built.

The Board carries on Oriental Missions in Eastern Canada under the supervision of Rev. Wm. D. Noyes, in Western Canada under Rev. S. S. Osterhout. The United Church has 4 ministers, 3 of them Chinese, working among 12,000 to 13,000 Southern Chinese in Eastern Canada. Hamilton, Toronto, and Montreal are the centres from which the surrounding towns and cities are reached. In Toronto about 100, in Montreal about 20, Japanese are under spiritual oversight. In Western Canada there are between 55,000 and 60,000 Orientals, about 90 per cent. being in British Columbia.

Under the supervision of Rev. Arthur Barner the Board carries on 60 missions among Canadian Indians, 35 by ordained ministers, the others by lay supplies and teachers. Through the influence of missionaries old Potlach houses have been pulled down, and neat, modern cottages have been erected by the people, electric light has been installed, and children sent to school. But there are other things to be thankful for. The people have turned from spiritual darkness to light. Revivals have brought joy to the hearts of workers. Cottage prayer-meetings have been held in several places. The schools and hospitals are rendering increasingly efficient service. New equipment is being provided. The grace of liberality is growing among the Indians themselves. They are putting much money into buildings, both churches and halls, into furnishings and musical instruments. They are also responding

to the appeal for assistance in the work of world-wide missions.

During the last year for which statistics at the time of writing were available, 71 Home Mission fields have become self-supporting, making a total of 718 since Union in 1925. During the same period 429 new mission fields have been opened. The United Church of Canada has 1,423 aid-receiving fields:

Conference	Ordinary Fields	Hos- pitals	Indian Missions	Resident Schools	Orien- tals	Totals
Newfoundland...	68	....	....	....	....	68
Maritime.....	186	....	....	....	....	186
Montreal and Ottawa.....	107	....	2	....	1	110
Bay of Quinte...	65	....	4	....	....	69
Toronto.....	158	....	6	....	1	165
Hamilton.....	34	....	3	....	1	39
London.....	18	....	3	1	....	24
Manitoba.....	121	1	14	2	1	139
Saskatchewan...	247	1	5	....	1	254
Alberta.....	213	3	5	2	2	225
British Columbia.....	102	6	18	1	17	144
Total.....	1,319	11	60	6	24	1,423

#### 4. HOME MISSIONS IN THE LIFE OF THE NATION

Canada has a rural problem. In some of the older areas rural depopulation is increasing, in many sections Anglo-Saxons are being replaced by other racial stocks, tenancy is on the increase over a wide area, the casual labourer, frequently of non-Anglo-Saxon origin, is taking the place of young people born on the farm who, in their turn, are moving to the cities. The things that have come to pass in Russia

have led to difficulties in the marketing of grain, and the price of wheat is below the cost of production. The rural population of Canada needs sympathy and help.

Canada has an urban population—great poverty and tremendous wealth, jazz enjoyments and spiritual starvation. In slums are drunkenness and crime and overcrowding; in many a gilded house, religious indifference and great unhappiness.

But in both town and country are human souls hungering and thirsting.

Canada has a religious problem—to meet the spiritual hunger of its people.

And The United Church of Canada has a definite religious policy. As the latest expression of Canadian Christianity it avows a "definite responsibility for every community, Anglo-Saxon and non-Anglo-Saxon, of Canadian people not adequately provided for spiritually or morally by any other religious body."

"The three noblest impulses in the human heart," declared the North American Home Missions Congress, "are love of God, love of country, and love of home, and these three impulses unite in Home Missions."

The life of the nation is at stake on the Frontier. The Church is still the best friend of the Frontier. And the Home Missionary of the Frontier still challenges all men with his life of sacrificial and fruitful service. Than the Home Missionary there is no nobler servant of the Church, and no better builder of the nation.

Our study concludes with the year 1931, a year that

was notable in Home Mission enterprise. The general depression throughout the Dominion and the failure of the crop in the dried-out areas of the Prairies, particularly in Southern Saskatchewan, were responsible for heavy emergency grants, even in the case of Pastoral Charges that had previously been self-sustaining. A National Emergency Relief Commission, appointed by The United Church of Canada, enlisted the co-operation of the Board of Home Missions, the Board of Evangelism and Social Service, The Woman's Missionary Society and The Woman's Associations, in providing relief. Appeals for good, warm used clothing were sent out to practically all Pastoral Charges in Eastern Canada and British Columbia. About 8,000 bales of clothing, weighing approximately 200 tons, were sent to Saskatchewan, Alberta and Northern Ontario. No less than 158 car-loads of fruit and vegetables and one car-load of fish were sent as follows:

Ontario to Saskatchewan .....	86
Ontario to Alberta .....	1
Ontario to Manitoba .....	1
Nova Scotia to Saskatchewan .....	1
Prince Edward Island to Saskatchewan .....	5
Northern Alberta to Southern Alberta .....	28
Northern Alberta to Saskatchewan .....	2
Northern Saskatchewan to Southern Saskatchewan .....	7
Northern Manitoba to Southern Manitoba .....	5
Manitoba to Saskatchewan .....	10
British Columbia to Saskatchewan .....	13
Total .....	<hr/> 159

In addition, Christmas cheer was provided to over 5,000 children on the Prairies who otherwise would have had no visit from Santa Claus.

The difficulties of 1931 have tended to link East and West together with ties of understanding and helpfulness. They have reminded the Church throughout the whole Dominion of the greatness of the task on the Frontier. But they have no less discovered in The United Church of Canada a capacity for sacrifice and resources of sympathy that inspire confidence that the devotion of our membership will make an increasingly worthy contribution towards transforming our beloved land, from sea to sea, into *His Dominion of Canada*.

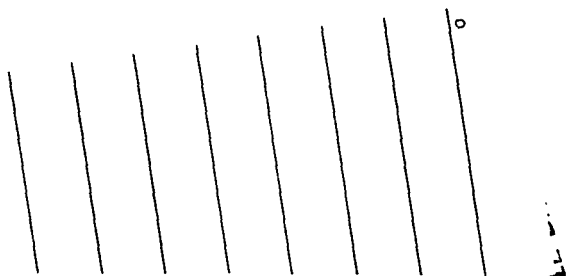






# DATE DUE SLIP

RETURN TO LIBRARY



**377262**

<b>BV</b>	<b>Oliver, E. H.</b>
<b>2595</b>	<b>His Dominion of</b>
<b>U5 O 4</b>	<b>Canada.</b>

**MAN**

**BV 2595 U5 O4 c.1**

Oliver, Edmund Henry, 188

His Dominion of Canada; a stud

HSS



**0 0004 5439 692**